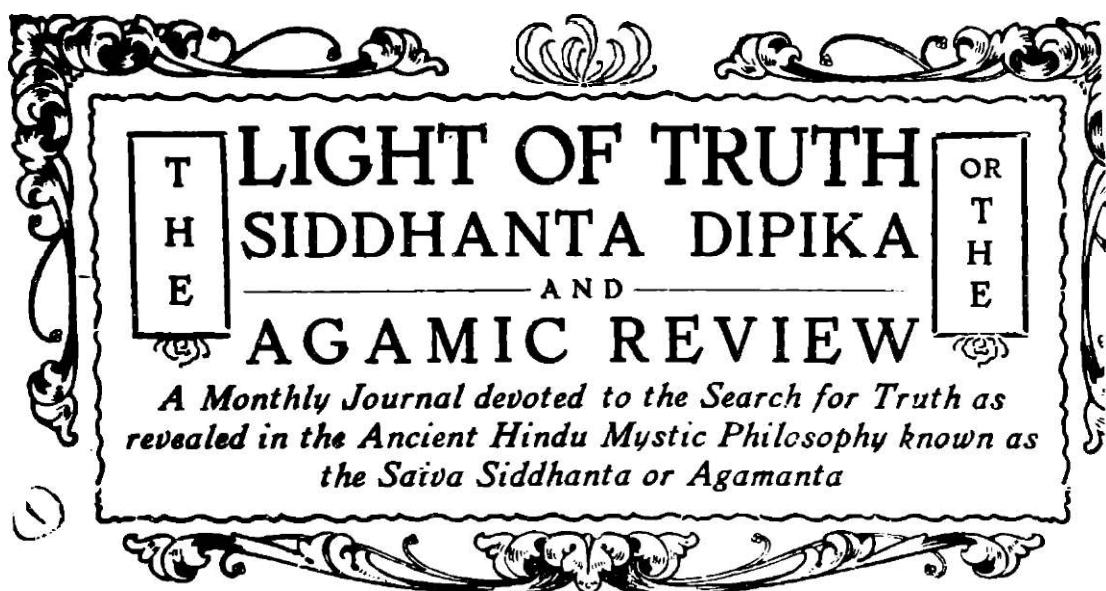


THE
SIDDHANTA DEEPIKA
OR
THE LIGHT OF TRUTH



T **LIGHT OF TRUTH** **OR**
H **SIDDHANTA DIPIKA** **T**
E **AND** **H**
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THE

TAMIL CLASSICS and TAMILAGM.

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WORD 'Tamils' is used throughout this paper as a generic name for the people in South India or elsewhere, whose vernacular is Tamil or any one of its dialects. The term 'Tamil' is short, handy and expressive, and has been used as a significant name by such eminent scholars as Dr. Hodgson and Mr. Reinhold Rost.

It is an appropriate name for the family of languages, hitherto called Turanian or Dravidian, as the Tamil language is 'the oldest, richest, and most highly organized' † of them all, and, 'in its poetic form, more polished and exact than the Greek and more copious than the Latin.' ‡ The use of 'Turanian' is objectionable as the Tamilian race bears, according to the most recent ethnologists, no resemblance to the Turanian peoples ;

* This is the Thesis submitted for the M. A. Degree Examination of the Madras University.—Ed. S. D.

† Dr. Caldwell's *Comparative Dravidian Grammar*.

‡ Dr. Winslow's *Dictionary*, Preface.

'Dravidian' is not a proper word to use, for the Tamils were even in ancient times a civilised race, "the Greeks or Scots of the East,"* and are spoken of as such in Sanskrit writings,† and Sanskrit Scholars have denoted by it only the barbarians of the unexplored tracts of Central India. Dr. Oppert‡ would prefer the name 'Bharatas' but it is nowhere used to denote the particular race that we are concerned with here. Mr. Kanagasabai Pillai calls 'Tamil' and 'Tamils' by their right names, though his derivation of them from Tamlitti§ (Sanskrit, Tamralipti, now Tamluk), once a great emporium of trade at the mouth of the Ganges, needs confirmation from the ancient Tamil classics.

As regards the original home of the Tamils or Tamilians, various theories have been proposed, of which but four claim respectable parentage and deserve consideration.

The *Scythian Theory*, ably expounded by Dr. Caldwell,|| has neither a philological nor an ethnological basis. The learned Bishop has, on a comparison of the grammars (the cerebral letters in chief) and vocabularies of the Scythian and Tamilia languages, rushed to the conclusion of a relationship between them. That the non-Āryan immigrants into India through the north-western passes had a Central Asian Home with the Āryans and were driven to the south by the later Āryan invaders of India was the first and oldest theory that had a host of Western supporters. Recent investigations go to prove that there are marked mental and physical differences between the two races and that the Tamilians are more of the Caucasian or Indo-European type than of any other.¶ Reinhold Rost, quoting Macleane, says that the classification of the Tamilians as Turano Scythians is 'rejected by all the leading ethnolo-

* C. D. G. p. 5.

† Baudhāyana *Rāmāyaṇam*, VII, xiii, 12.

‡ *Original Inhabitants of India*.

§ *The Tamils: Eighteen Hundred Years Ago*, p. 46.

C. D. G. pp. 34, 37, 42-3 etc.

B. C. Mazumdar, "The Dravidians," in the *Modern Review* for July 1912

gists'. Prof. Julien Vinson† condemns the theory as an "absurd and inadmissible hypothesis". Mr. C. E. Gover examines the list of Dravidian words furnished by the revered author of the *Comparative Dravidian Grammar* to be of Scythic origin, and says that every word in the list is distinctly Aryan, as shown in Fick's *Indo-Germanischen Grundsprache* and adds that the Tamilians "are deserving of and entitled to the honour of omission from the Turanian family". The truth of this observation becomes self-evident when the Turanians who, according to Mr. Farrar, "are for the most part a people without a literature and without a history"‡ are placed side by side with the Tamils who owned fortifications§; had an organized political administration, built grand temples for divine worship, knew agriculture, cultivated astronomy, practised the arts of metallic work, weaving and dyeing,|| and possessed a language remarkable for its polish, force¶ and brevity of expression§ and a literature characterized by its devotional songs as well as by its philosophical and ethical wisdom.

The next theory worthy of consideration is the *Mongol Tibetan*, whose sponsor is Mr. Kanagasabai Pillai, and whose putative parents are Mr. Fergusson, Sir W. W. Hunter, and Mr. Marshman. This theory too is condemned by Ethnology and lacks philological support. That the Mongolian blood runs in the veins of the Tamilians is said to be due to the domiciled Mongols in Bengal, the flat-nosed squatters wrongly identified with the amiable Yakshas, who had come through the north-eastern Himalayan passes as invaders of South India at different times by the sea from the once famous port of Tamiliti. Our modern ethnologists have shown that the Tamilians are of

* *Encyclopædia Britannica*, Vol. xxiii, p. 41.

† *The Sādhanā Dīpikā*, Vol. v, p. 193.

‡ *Farrar's Families of Speeches* p. 155.

§ *C. D. G.* 78.

|| *The Tamils: Eighteen Hundred Years Ago*, Chap. ii.

¶ *Catalogue Raisonné of Oriental Mss.* Vol. 1, p. 5.

Rev. P. Percival's *The Land of the Veda*.

the Caucasian type in feature, form, contour and characteristics. Mr. Marshman in his *History of India* merely refers to the help rendered by the Chinese to the men of India. Mr. Fergusson,* of Indian architectural fame, points out the resemblance between the Mewars of Nepaul and the Nairs of Malabar in respect of their architecture and sociology, but does not hazard any Ethnic theory. Speaking of the Tibeto-Burman tribes, Sir W. W. Hunter says, "they had dwelt in Central Asia side by side with the forefathers of the Mongolians and the Chinese".† The philological support for the theory rests on quicksands. The occurrence of the letters *ṣ*, *ṣ*, *ṣ* in the Tamil and Tibeto-mongolian languages, the euphonic resemblance between Tamil and Tamliitti, and the likeness of clan names (e.g. the Keraḷa 'vānavar' and the Chinese 'celestials')—these are relied on for establishing a Tibeto-Mongolian kinship for the Tamils. If *ṣ* will drive Tamil off its Indian home, whither will English fly for keeping its Z? *ṣ* and *ṣ* occur in Sanskrit, and yet no philologist has made bold to come forward with an Āryan-Mongol theory! As regards the euphonic likeness in question, it should be borne in mind that an etymology based merely on sound is always unsound. Among the ancient Chera kings were reputed Tamil authors, none of whom have even remotely hinted such a kinship in their works. It is at present an inexplicable social phenomenon that the matriarchy of the Nairs has no trace of it among the "highly polished and refined" Tamilians in spite of their contiguous existence for centuries together. It only leads us to infer that the Nairs must have been the waifs of some alien people that had drifted into the western coast of India and that they had nothing to do with the inhabitants of Tamilakam.

The third is the new-fangled theory of *Elamite origin* for the Tamils, expounded in the ably conducted monthly called *the Siddhānta Dipika* ‡ under the heading of "The admixture of the

* *History of Indian Architecture*, p. 220.

† *Encyc: Britannica* xv, p. 777.

‡ Vol. IV, pp. 104, 157, 218, 241, 269 and Vol. V, pp. 72, 75.

Āryans and Tamilians" According to it, India was originally occupied by two batches of Elamite invaders, one taking the sea-route by the Persian Gulf and settling on the west coast of India, and the other choosing the land-route through the Bolan pass and occupying North India. The theory is based on the purāṇic myths of the deluge and the Ark common to India and Elam, on the so-called "philological and sematological identity of words" in Tamil and Accadian tongues, and on the fancied oneness of the Sanskrit *Elavirtam* in Mount Meru, Elmond of the Bible and Elam. It makes Manu a Chaldean viking, and Bharata an Elamite Chief. It makes the Āryans a later offshoot of the Tamilian or 'Elamite' race, and the Āryan civilisation as a mere out-growth on the Tamilian! All these statements savour of the "Macedon—Monmouth" analogy and are the offsprings of Christian zeal and earnestness carried to an extreme. They find no support or confirmation in any of the Tamilian classics. The theory is after all an ingenious variant of that of the Central Asian Home, and gives the Tamilians a Mesopotamian abode in the hoary past. Mr. V. J. Tamby Piḷḷai * falls in with his friend, and buttresses his friend's hypothesis with references to the building structure, domestic as well as sacred (Śivite temples) in Madura and Egypt or Jerusalem, to the lunar and solar dynasties found in Egypt and India, to the images of *kūrāmpasu* (rishaba!) in the temples of Nineveh and South India, and to the supposed identity of Śiva (Chiva) and Javeh of Chalda. These buttresses, cracked as most of them are, serve no purpose, inasmuch as the whole building is raised on the shifting quicksands of fancied likenesses and imaginary myths.

The *Indo-African-Austral* origin of the Tamils has its supporters in Mr. Crooks, Mr. Keane, and Mr. Morris, who worked up the fluid suggestion of Mr. Maclean's in the *Manual of the administration of the Madras Presidency* that "if the Tamilians had moved from outside India at all, it may more reasonably be conjectured that they came from the South

* *The Siddhanta Digala*, Vol. V, p. 30.

or East" Geological research has shown that the Indian ocean was once a continent and that the submerged continent, sometimes called Lemuria, touched China, Africa, Australia, and Comorin on its four sides. This fact will only argue the vast extent of the ancient Tamilian country and account for certain linguistic and other likenesses now observed by such Western scholars as Mr. Curzon * and Prof. Simon in India, Africa, Australia, and elsewhere. It cannot help to dogmatise that the Tamils came from any of these now far-off continents and Settled in South India. The truth may rather lie the other way.

Having briefly referred to the four current theories propounded by the Scholars of the West and the East about the Original home of the Tamilians being somewhere else than in India, and having pointed out how all of them have run more or less in one groove and turned on one fixed idea of a foreign home, I turn to what I propose to call the *Indigenous* theory and shall discuss it at some length. According to this theory, the Tamils were not Aliens, but are the "Indigene" whom no Æneas of the Eastern Āryans could either vanquish or dislodge. The peopling of Tamilakam with this chosen tribe transcends all history, all legends within the memory of man. The first Āryan stranger, who swam south across the trackless jungles, was dazzled with the splendour of the Royal Pāṇḍiyan Courts, and he was not too proud to seek shelter in the hospitable Tamil land that smiled to a sunny clime. History finds the Tamils in their present abode long before the Romans conquered Egypt or Christ was born in Bethlehem; before Porus met the Greek or Darius lost his crown; before Plato wrote his Dialogues and Solomon made his songs. In short the Tamil people believe (and tradition supports their belief) that from the start of their existence they lived and thrived in the land watered by the Pālār on the north and the sea-swallowed Pahruli on the South.

When European savants came to make investigations into

* *Journal of the Royal Asiatic Society*, Vol. xvi.

the origin of the *West* Āryan folk, they found Asia to have been their original home, and the Christian Cosmogony, with its story of Paradise and the First Parents in Eden, reinforced it. The discovery of Sanskrit as a member of the Indo-European family of languages made them believe that every civilised nation on the face of the earth must be Āryans and must have come from the "great seed-plot of nations." For a long time this notion had possessed the minds of the most acute and critical minds of the West till assiduous ethnology and sociology hit upon certain non-Āryan races marked out by a high degree of civilisation and possessing highly developed literatures. Yet the fetish once entertained neither tolerated scepticism nor brooked scrutiny. Apart from this *idolum*, the Western men of research in general were utter strangers to the rich resources of the Oriental non-Āryan literatures. The inveterate habit of assuming certain hypotheses, and then going about for facts and materials to prove them, dies a hard death. The publication of the ancient Tamil classics a few years ago opened the eyes of Tamil Scholars like Dr. Pope to the fact that the historian of South India cannot ignore the rich mine of the classical Tamil literature if his history should be worth anything. That mine I shall strike to see if its contents will shed any light on the *Indigenous* theory I have proposed to examine here.

Dr. Caldwell concedes, "there is no proof nor is there even a tradition among the Dravidians that they had ever *occupied* the North of India." The italic is mine. If it is true, which I take it to be, and if the earliest records of all nations are preserved in their national poetry, the early Tamil poems must be counted on for sources of reliable information about the Original abode of the Tamils in the South and the extent of their civilisation. The dogmatic assertions of Drs. Burnell and Caldwell* that Tamil boasted of no literature worth the name prior to the eighth or ninth century A. D., have been belied by the investigations made by Mr. Kanagasabai Pillai and the Indian Epigra-

* C. D. G. p. 69—Dr. Burnell's *South Indian Palaeography*.

phists, and Mr Pillai has, from internal evidence corroborated by the statements of Pliny, Strabo, Ptolemy, and the authors of the *Periplus*, shown conclusively that Chilappadikāram dates from the first century A.D. * Prof. Sundram Pillai, no mean scholar and critic of Tamil literature, has come to a like conclusion, though on different lines, after an elaborate discussion of historical materials in his thoughtful and well-written paper on the *Ten Tamil Idylls*. † The antiquity of Tamil literature is, therefore, beyond question, and facts from history bear it out.

Apart from the oft-quoted allusions in the Sanskrit epics, there are less doubted and more authentic materials of the third and fourth century B.C., (in Patanjali's *Mahābāshya* of the third, and in Kātyayana of the *Varthika* fame as well as in Asoka's inscriptions and Magasthenes' writings of the fourth century B.C.,) which refer to Pāṇḍya's Capital and to his Tamil subjects in terms of eulogy. This squares exactly with the Tamil traditions about the post-diluvian Pāṇḍyan culture and civilization. The Ceylon histories like Mahāvanso and Dipawanso also tell us that the Maghadha Æneas who led the first Āryan Colony into Ceylon and founded the Laṅka Dynasty sought the hands of a Pāṇḍyan Princess in the 6th century B.C. as worthy to be his "Dido". *Tholkūppiam* and some at least of the poems of *Puṛaṇānūṟu* are older than these. It is a matter of common knowledge that the 2nd stanza of the latter—

“வலங்குளைப்புரவ் ஐவரொடு சினேஇ
நிலத்தலைக்கொண்ட மொலம்பூத்தும்பை
நரைப்பதின்மரும் பொருதுகளத்தொழியப்,
பெருஞ்சோரு மிருபதம் வரையாது கொடுத்தோம்.”

professes to have been composed by Muḍinākarāyar (முடிநாகராபர்) a member of the first Tamil Academy, in praise of his friend and patron Seramān Peruñchorru Uthiyan Cheralāthan,

* *The Tamils: Eighteen Hundred Years Ago*. Chap. i.

† *The Madras Christian College Magazine*, 1890-1; reprinted in the *Tamil as a Literary Vol. v*.

who lived at the time of the Mahābārata war, which, if true, should go as far back as 1400 B.C. That this tradition about the Chera King feeding the Kaurava armies in the great epic war is no new invention but was in vogue and believed in even about the early Christian era is apparent from the following lines of *Chilappathikāram* சூரைவர் ஈசைம் பதின்மருடன் நெழுந்த—போர்த் பெருஞ்சோறு போற்றுது தானளித்த—சேரன் பொறை யன் மலையன். *

However this may be, there is more cogent reason to presume an age for some at least of the lyrics of *Puranamūrti* far earlier than that of all the last Sangam works now extant. It is a well-established custom with the early Tamil poets in their songs to wish their kings more days of health and happiness than the sands in the beds of the chief rivers that glided by their capital towns, to wit :—

(1) For Chola—"நிறக்க நின் ஓயுண்

மிக்குவருமின் னீர் காவிரி

எக்கரிடட மணலினும் பலவே

—(*Puranamūrti* St. 43.)

(2) For Chera—"மண ஓயுள் யேந்தே மன்மாழ் கள்

தண்டு பொந் த மணலினும் சீ

(*Chilap.* xxviii 126-128.)

(3) And when we come to the Paṇḍya king, we find his name coupled with that of the river *Pahruli* in a similar manner :

"எங்கோ வழுப்ப, குகமி தங்கோர்

யெந்தீர்ப் பசும்பொன் வயிரியர்க் கீத

முந்தீர் விழவி யனடிவடாப்

தீர்ப் ப னுளி மணலினும் பலவே."—(*Puranamūrti* St. 9.)

When we see these lines stand addressed to a king by a contemporary poet, it will be far too gratuitous to presume that he should have requisitioned the name of an imaginary or non-existing river in the case of this Paṇḍyan king alone; while in respect of the other two Tamil monarchs, poets have had recourse only to their respective living streams. It would be strange

* *Ch.* 40. 2, xxix p. 489.

to expect this poet to refer to the sands of a dead river, rather than to those of the living Vaigai which has been associated by the later classical poets with the names of the Pāṇḍyan monarchs, while his tuneful brethren attached to the other two Tamil Kings made use of the Kāviri and the Porunai for a like purpose. And the irresistible inference is that the stanza from *Puranānūru* was composed by a poet, who had lived prior to the classic subsidence of the southern Tamil continent and while the river Pahruli was still watering the submerged southern Pāṇḍyan provinces.

That Pahruli was the chief Pāṇḍyan river, wiped off the Indian Map with a vast extent of Tamil territory, is borne testimony to not only by the great commentators, but also by the old poets of the Saṅgam era. We learn from Aḍiyārkunallār who assures us that “கடல்பொருது பின்னொரு காலத்து அவனது (பாண்டியனது) தென் திசைக்கண்ணதாகிய பஹுளிமாற்றுடனே பலவாகிய பக்கமலைகளையுடைய குமார்க்கோட்டையும் கொண்டதனால்” * & again “அவருள் கவியரங் கேறினார் எழுவர் பாண்டியருள் ஒருவன் சயமாசீர்த்தியனாகிய நிலந்தருதிரு விற் பாண்டியன் தொல்காப்பியம் புலப்படுத்து இரீஇயினான். அக்காலத்து அவர்நாட்டுத் தென்டாவி முகத்திற்கு வடவெல்லையாகிய பஹுளி யென்னு மாற்றிற்கும் குமரி யென்னு மாற்றிற்கு மிடையே எழுதூற்றுக்காவதவானும்இந்த நாற்பத்தொன்பது நாடும் குமரி சொல்ல முதலிய பன்மலைநாடும், காடும், நதியும், பதியும், தடநீர்க்குமரி வடபெருங் கோட்டின் காறும் கடல் கொண்டொழிதலால்” etc. † Nachinārkiniyar also tells us “கடல் கத்துப்பட்டுக் குமரிபாறு பனைநாட்டோடு கெடுவதற்குமுன்” ‡ which receives corroboration from Ilampuranaṇar, who urges “கடல் கொள்வதன் முன்பு பிறநாடும் உண்மையிற் றெற்கும் எல்லை கூறப்பட்டது” and from the lines of Nilakaṇḍanār who simply revises and edits Nakkirar’s gloss upon the *Aḍapporai* that “அக்காலத்துப் போலும் பாண்டியநாட்டைக் கடல்கொண்டது.” ||

* *Chilap.* p. 265.

† *Chilap.* p. 197-198.

‡ *Thilokappiam*, Poruḷ Athikaram, p. 809.

§ *Tholkāppiam*, Ilampuranaṇar’s Eluttatikaram, p. 4.

Ilaiyanar *Aḍapporai* p. 5.

We have it also in the *Kalittogai*.

“மலிதிரை யூரிந்துதன் மன்கடல் வெளவலின்
மெலிவின்றி மேற்சென்று மேவார்நா டிடம்படப்
புலியொடு வின்னீக்கிப் புகழ்பொறித்த கிளர்கெண்டை
வலியினான் வணக்கிய வாடாச்சீர்த் தென்னவன்
றொல்லிசை நட்டகுடியோடு தோன்றிய
கல்வினத் தாயர்.....” *

To go back to our subject. The author of *Chilappathi-kāram* also refers to this Tamil tradition of the subsidence of land in the south along with the river Pahruli, and says that the submerged land was a Tamil country.

“நெடியோன்குன்றமுந்தொடியோன்பெளவமுந்
தமிழ்ஊரம்புத்ததண்புனஞாட்டி” (Kāthai viii, lines 1-2, p. 194.)

And again,

“வடிவேலெறிந்த வான்பகைபொறுது
பஃறுளியாய் றுடன்பன்மலை யடுக்கத்துந்
குமரிக் கோடுங் கொடுங்கடல் கொள்ள
வடதிசைக் கங்கையும் இமையமும்கொண்டு
தென்றிசை யாண்ட தென்னவன் வாழி.”

(Kāthai xi, lines 18 to 22 p. 257).

The gloss of Aḍiyārkunallār on these lines makes the matter still more clear. He says, அங்ஙனமாயி நில்க்குதைக்குச் சோழநாட்டெல்லையிலே முத்தாரகூற்றமும், சேரமநாட்டுக்குன்றீர் கூற்றமும், என்னுமிவற்றை இழந்தநாட்டிற்காக ஆண்டதென்னவன்.” (*Chilap.* p. 265—266) This shows that the tradition embalmed in the

* *Mullai*, Kali Stan. 104, p. 327. Mr. Kanagasabai Piḷḷai has taken only the portion “தென்னவன் றொல்லிசை நட்ட குடியொடு தோன்றிய கல்வினத்தாயர்,” and tries to fit it in with his Tibetan hypothesis of the Tamil origin. He argues from this that the Āyars race should have come with the Pāṇḍiyas from the North, and attempts to draw a connection for these Āyars of the South and the wild *Ahirs* of the northern India. He has quietly slurred over the inconvenient lines that open this stanza; and the reason is not far to seek. They militate against his fond Mongolian theory; for they directly support the Tamil tradition of the subsidence of the land and the advent of these Āyars with their king Pāṇḍiya from this submerged southern land.]

Kali stanza quoted about the Pāṇḍiyan encroachment on the Chera and Chola territories after the loss of his southern provinces, was known to and believed in by all Tamil writers since the 3rd Saṅgam or the Augustan Age of Tamil Literature. Thus it will be clear that some at least of the lyrics of *Puṛaṇānūru*, (like the one quoted, with a direct reference to Pahrut as a living river) should have been composed some time prior to the subsidence of the southern continent, and that some centuries should have again intervened between this submersion and the 3rd Saṅgam age for this story of the deluge to have crystalised itself into a tradition in their poems. If the first century of the Christian Era be taken as the latest date of this 3rd Tamil Academy at Madura, it will not be far wrong if the earlier songs in *Puṛaṇānūru* are assigned to at least the 6th or 7th century B.C.

We have also grounds to believe that *Tholkāppiyam* should be as old, if not older. Every Tamil student is aware of the unbroken tradition that *Tholkāppiyam* is of the first Saṅgam age, and was one of the standard authorities on grammar for the *second* and *third* Tamil boards. If the tradition were worth anything, this orthodox Tamil grammar should have been in existence long prior to the diluvial catastrophe that swallowed up Kapāḍapuram, the seat of the second Academy. Vālmiki also speaks of this lost city in his Iliad, as the fortified seat of the Pāṇḍiyan Court, south of the river Tāmbraparaṇi, which Hanuman might have come across in his southward expedition in quest of Sītā.* As neither Madura nor the river Vaigai was of any importance in his time, the Āryan Homer evidently took no notice of them in his topography of the Tamil country. Vālmiki is now believed by the European and Indian scholars alike to have flourished, at the latest, about the 6th century B.C. According to the tradition, *Tholkāppiyam* was composed before the Pāṇḍiyan kings had moved their court to Kapāḍapuram; and if this were

* Kishkindakāṇṭam, 41 sarga, 19th sloka.

true, we should take it at least some two centuries back. The fact that fewer Āryan words are to be found in it than even in the extant Sangam writings, is another circumstance to find in favour of its great antiquity. Again, it is a known fact that in Tholkāppiyar's age the Tamil writers were sufficiently conversant with Sanskrit and its literature. Tholkāppiyar himself is believed on all hands to have been a Tamilised Āryan. Yet, we find his collegiate friend, who writes the preface to his classic grammar referring only to *Aindhiram* and not to *Pāṇiniyam* as the source of Tholkāppiyar's inspiration. Had Pāṇini's masterpiece been in existence at the time, it is impossible to explain how it could have been ignored by the great Tamil Aristotle or why it should have been less known in the South, than the less studied and less used *Aindhiram*. The only reasonable inference is that Tholkāppiyar had written his great treatise long before Pāṇini was born to enrich the Āryan tongue with his grammar. And as Pāṇini's age has been fixed about the 4th century B.C., *Tholkāppiyam* must have been written *three* or *four* centuries prior to it. I concede that all these pieces of circumstantial evidence taken individually may not be enough warrant to give this great age for *Tholkāppiyam*, but I feel persuaded that it is hardly possible to escape the conviction forced upon us by the cumulative effect of all these links taken together. But fortunately this is not all the proof available on this issue. There is strong internal evidence in the great grammar itself, which irresistibly shifts its age back some centuries before that of the poems collected by the last Tamil board in Madura. Books like *Pathirrupattu* reveal their old age on their very face. That all the gems in these collections are not of the third Sangam age is beyond question. They bear marks of having been carefully gathered and anxiously garnered in the course of some long decades by those master critics whose erudition and taste have won for their learned conclave an imperishable niche in the temple of the Tamil Muses. It is a matter of fact of history that this last Royal Academy had spent all its palmy days long before

Jesus was born, and their evening was almost sinking into darkness at the end of the first century A.D. The earliest of these writings must, therefore, have been some three or four centuries before the gloom of night threw its pall on the tomb of the famous Madura Board. Nevertheless one comes across a host of words imbedded in these old poems, which would be guilty of a serious breach of the rules laid down in the illustrious code of the great grammarian. To cite but a few illustrations from *Tholkāppiyam*, *Eluttathikāram* :—

“சகடக்கிளையியும் அவற்றோற்றற்றே

அ, ஐ, ஒளவெனும் மூன்றவங்கடையே.” (குத் 29).

“ஆ, ஏ, ஒ, வெனும் மூவயிர் ஞகாரத்தூரிய.” (குத் 31).

“ஆவோடல்லது யகரமுதலாது.” (குத் 32).

If these rules of grammar had been made about the time of the early Sangam writings many of which are not available, they should have been strictly observed in them. But we find the contrary as a matter of fact. The following words, picked at random from the early Sangam poems, militate against the above rules.

சுமைத்து (*Chilap.* p. 31).

சுண்டி (*Mathuraikkāṇchi*, line 172).

சதுக்கம் (*Murukārruppaḍai*, line 225).

சுந்தி (Do.)

சுமம் (Do. line 99).

சுலம் (*Mathuraikkāṇchi* 112).

சுவட்டி (*Perumpāṇi*. 217 and *Pathirru*. 84).

சுந்து (*Malai*. 393).

சுகங்கை (*Chintā*. சுர. 40).

சங்கு (Do. காந்த 55).

ஞமவி (*Puṇānānuṇu* 74 and *Paṭṭanappālai* 140).

ஞமண் (Do. 6).

ஞிமிறு (Do. 93).

ஞரலல் (*Pathirrupattu*. 30, *Murukārrup.* 120).

யவனர் (*Pathirru*. 2nd பதிசம் *ṇḍunal*. l. 101; *Mullai*. l. 61).

பூபம் (*Puram*. 15, 224, *Pathirru*. 67, *Mathurai*. 27).

பூகூ (*Murukārru*. 302).

Even among these writings violations of this kind are less frequent in *Puṟaṇānūru*, *Aiṅkurunūru*, and *Pathirruppattu* than in the comparatively later works like *Pattuppāṭṭu* and *Chilappathikāram*, *Maṇimekalai*, one of the latest works of the age, errs most in this direction, as will be apparent to any one who takes a dip into it. Now if Tholkāppiyar had lived at or about the time of these works, he could not have made rules to outcast these and similar words enshrined in them. As he should have deduced his principles from the standard literary works held in honour in his time, he should have made provisions for the same in harmony with the tendencies of his time and not traversed the sanction of the great masters of literature. He could not, therefore, have lived anywhere near the third Sangam period, and much less after it. His book should have ruled the roast, only at a far anterior age of Tamil literature. For, words are not smuggled into a language in the teeth of its grammar in a single season and in cartrucks and wagon loads. These proscribed words should have crept in by stealth, and must have lingered long in the shade before they could freely and openly mingle with their innocent fellows: and it should have taken them longer still to muster into a colony sufficiently strong to extort for themselves a general amnesty, and to attract the notice of literary authorities to revise their systems of laws in order to make room for them.

In this connection we have it in Naicheninarkiniyar, that "சட்டி, சுள்ளி, சமை, எனவும், 'சான்றோர் சமத்தச்சனர் திற்பவே,' 'வையவாய் சமழாதுரை' என்றதே" பெனவும், சநாமொழிக்குழுதலார் வந்தவாறு காண்க. இவை.....ஆசிரியர் (Tholkāppiyar) விலக்கலின். அக்காலம் மொழிக்குழுதலாகாது, வலக்கிழ சகரம், பிறகாலத்து வழங்கியதாயிற்று.* Says he again in another place, "அதொளி, இதொளி, உதொளி எனவும், ஞயின் எனவும் நின்ற இவை ஒருகாலத்துவராயி, இக்காலத்தில் வாயின.....அவை ஆசிரியர் (Tholkāppiyar) நால் செய்தகாலத்துள வாயினும், கடைச்சங்கத்தார் காலத்து வீழ்ந்தமையிற பட்டினும், தொகையினும் அவற்றை பட்டிக்கமகாண் உமையுள் செய்கவர்." †

* *Thol. Chol.* p. 275.

† *Ihol. Poiu. Cheyyu.* p. 637.

The other glosser, Chenāvarayar, says to the same purpose "சட்டி, சமழ்ப்பு என வரும். இவை தொன்று தொட்டுவந்தன வாயின், முதலா தனவற்றின்கண்.....விலக்காராசிரியர். அதனாவை பிற்காலத்து தோன்றிய சொல்லையாமென்பது."....."இனிஒன்றெனமுடித்தலால், புதியன தோன்றினுற்போல, பழையன கெடுவனவும் உளவென்க. அவை அழான், புழான், முதலியனவும், எழுத்திற் புணர்ந்த சொற்கள் இக்காலத்து வழங்காதனவுமாம்.*

The commentator, Ilampūraṇar, on the other hand, betrays his inability to appreciate these changes, which time had brought slowly even into Tamil literature. He always makes a pious attempt to reconcile these rust-worn rules in *Tholkāppiyam* with the usages in the later literature. And whenever foiled by the inveterate refusal of some recalcitrant words to be forced into harmony, he brands them straightaway with all the force his orthodox faith in the inviolability of *Tholkāppiyam* rules could summon to his aid. Says he, குழியிற் றென்றக்பால்வன, வலக்கினவும் வருமாவெனின், அவை அழிவழக்கென்று மறுக்க, 'யவனர்' என்ற றற் போல்வன, விலக்கினவும் வருமாவெனின், அவை ஆரியச் சிதைவென்று மறுக்க." (*Thol. Eluttu*. p. 18.) And he quietly lays unction to his soul, and feels satisfied that he had disposed of all the usages which had crept into the later literature, and which refused to be forced into accord with the rules of grammar of a literally ante-diluvian period. The inadequacy of his easy explanations will be patent to all who go over the rules Tholkāppiyar himself had deliberately made with reference to the possible Sanskrit accretions to the Tamil vocabulary.

"வடசொற்கினவி வடவெழுத்தொர்இ
எழுத்தொடு புணர்ந்த சொல்லாகுமே.".....
and "சிதைந்தனவரினும்; இகையந்தனவரையார்." †

Ilampūraṇar could not thus take shelter under the phrase "ஆரியச்சிதைவு", and pretend that Tholkāppiyar did not contemplate the assimilation of Sanskrit words like 'யவனர்' into Tamil literature, nor avoid the difficulty by saying his rules,

* *Thol. Chol. Chenāvarayan* p. 246.

† *Thol. Choi. Echchaviyal. Sūtrams* 5 and 6.

meant only for pure Tamil, would not militate against the use of the Āryan words in the Tamil language.

Tholkāppiyar has used Sanskrit words himself, though stintingly, in his great treatise, and has made all provision for bringing more into Tamil, as far as his times called for. A number of non-Sanskrit new words, are found in the later Saṅgam writings, which also do not square with particular rules of *Tholkāppiyam*. Neither could Ilampūraṇar much improve his situation by plucking up courage enough to repudiate those usages in later poems that did not accord with all the *Tholkāppiyam* limitations, and to brush them off as 'அழிவுமுக்கு'. No rule of grammar could over-ride the honoured prerogatives of master-poets. The simple and natural truth is that Tholkāppiyar lived, and wrote his grammar, long prior to the Augustan Age of the great Saṅgam bards; and the later usages that grew up since the days of Tholkāppiyar are not to be condemned for want of harmony with his archaisms. Language like man, is organic; and as long as it preserves its vitality, it must continue to grow, and to change in its incessant growth; for, change is of the essence of all life, even in the East. The cradle of the child, though bejewelled, should not cramp the growing limbs of the boy.

To add but one more instance. Tholkāppiyar treats of prosody as a minor section of the Poruḷ division, whereas by the third Saṅgam period, prosody has claimed enough importance to be co-ordinated with the threefold orthodox parts of grammar and to necessitate a new classification. In fact separate treatises came to be written on prosody alone, as *Kāḷkaipāḍiniyam*. It is, therefore, nothing wrong to assign *Tholkāppiyam* to the 6th or 7th century B. C. tentatively, with a chance of being shifted still farther back. And there is one other interesting circumstance about *Tholkāppiyam*. It directly supports the tradition that there had been numerous literary writings, and more than one treatise on grammar, before Tholkāppiyar. For to make but a single citation, his opening sūtram of Cheyyuṇiyal concludes with these lines :

“ கல்லிசைப்புலவர் செய்யுளுத்ப்பென
வல்லிதிருக்கறி வகுத்துரைத்தனரே ”

These predicate the existence of numerous Tamil works furnishing him with the materials for the several parts of his grammar. This fact is also accentuated in the preface (பாயிரம்) to *Tholkāppiyam*. Śivajñāna Munivar, the great leviathan of Tamil literature, in commenting upon this pāyiram, also writes as follows:—“தமிழ்கூறு நல்லுலகத்து, வழங்கினையும் செய்யுளினையு மாறாய்ந்த பெரிய காரணத்தானே, அவற்றின் கண்ணவாகிய எழுத்திலக்கணமும் சொல்லிலக்கணமும், பொருளிலக்கணமும் ஆராய்ந்து, செந்தமிழ் உண்மையைப்பொருந்தி உணரும்பொருட்டு, அச்செந்தமிழ் நிலத்துமுற்பட்டுத் தோன்றும் நூலினை நோக்கி, அந்நூலிற்றிடந்த இலக்கணம் பிற்காலத்தாருணரு முறைமைப்படக்கருகி நூலைத்தொருத்துச் செய்தான், (தொல்காப்பியன்). The Tamils, therefore, should have made considerable progress before the 7th Century B.C. for them to develop a civilization, which is reflected to us in works like *Tholkāppiyam* and *Puranānūru*. Their civilization must thus be one of considerable antiquity. Even Dr. Caldwell, generally averse to admit any antiquity to the great Tamil writings, finds himself compelled to say that “The civilization of the Tamil people together with the literary cultivation of their language, commenced probably about the 6th or 7th Century B.C.*

It remains to be seen what help this ancient Tamil civilization and the oldest extant Tamil classics can render in our search for the original Tamil home. There are no traditions, no indications, nor any hints in them, pointing to a home outside the Tamilakam. There are no passages in them that might be the remotest parallels of the Rig-Vedic hymns or the Ionian legends, which unmistakably point to a pre-glacial foreign abode for the forefathers of the Āryan Tribes. These have Āryan idioms fossilised in their early vocabulary, words and phrases that betray themselves to be aliens to the countries they fondly loved and lived in these 2000 years and more. They indicate an atmosphere, a climate, a topography, a biology, or a mineralogy, that runs counter to what characterise their

* C. D. G. p. 69.

European or Indian domiciles. They silently beckon us to some primeval home for these great nations, far off from the Sindhu and the Danube alike. And if any similar evidences about the Tamils can be found in their own language and literature, there will be some justification for starting a search after their hidden Tamil 'Chersonese'. But as it is, the oldest Tamil works not merely lack such foreign indications, but are full of positive word-pictures of the blazing sun that burns, (*Puram*, St. 6-43), the stalwart trees that shade, (*Kali* 39-41-117: *Ainkurunūru*, St. 189 and 219,)—the ferocious or giant beasts that roam (*Puram*. 152, *Kali*. 38-43-46)—the bright plumed birds that fill, (*Kali*. 37-108. *Puram*. 13-50)—in the torrid Tamilian peninsula of the Indian continent. When there are words for dews and mist, there are none for snow or ice. The oldest Tamil classics speak only of the vertical sun (*Kali*, 108-112); while they know nothing of the 'low sun that makes the colour,' which, according to all philologers, warmed the original Āryan home of ice. Unlike the Āryan idioms which have felicitous phrases for warmth, the earliest Tamil works always welcome 'coolness' everywhere; and in all conceptions of pleasure, comfort or luxury, they eschew everything that smacks of heat. There is nothing in Tamil to answer to the cold regions of the Asiatic table lands, to the ice-bound polar plains, or to the vine growing, fig-shadowed Chaldean regions. Animals like the elephant or the tiger (*Puram*. 151-152, 103-9, *Kali*. 42-40)—birds like the peacock or the parrot (*Kali*. 37-108—*Ainkurunūru* 260, 281, 290. *Puram*. 13-50)—grains like *இளை* (*Italicum panicum*) and *வாசு* (*Paspalum frumentaceum*) (*Kali*. 37-39; *Ainkurunūru*, 260, 207; 262, 263, 469; *Puram* 197, 215-392-34-28)—and trees like *Sandal*, *Vengai* (kino-tree) and *Kongu* (*கோங்கு*) (*Puram*. 3, 58; *Kali*. 37 to 46 and 117), are characteristic of the Tamil hills and plains, and not indigenous to any country outside India. The ancient Greece, the Hebrew Syria and even the oldest Babylonia echoed the fame of the Tamil India, and came to her for her teaks, and sandals, for her pearls and muslins, for her peacocks and pepper. The Pothia hills, in the

ghats which form the Tamil Parnassus, are known to all the ancient European merchants, as the home of all these Tamil rarities. Mr. Z. A. Ragozin writes, "In the ruins of Mugheir, the ancient *Ur* of Chaldea, built by Ur-ea, the first king of United Babylonia, who ruled not less than 3000 years B. C., was found a piece of Indian teak. This evidence is exceptionally conclusive ; because, as it happens, this particular tree is to be located with more than ordinary accuracy : it grows in southern India (Deccan), where it advances close to the Malabar coast, and nowhere else ; there is none to the north of the Vindhya." (*Vedic India*, p. 305). The oldest extant Tamil works describe the physical features of the semi-pastoral people and their life in Tamil India so accurately and fondly that none can mistake their love for and their intimate acquaintance with the country of the patriot bards. The most antique verse in *Puranānūru* has not even a faint trace of a colder clime, or of a foreign landscape. The Tamil continent is invariably divided by all the early poets into its five most natural and real divisions (ஐந்திசை); and all the peculiarities and characteristics in their features, temperatures, animal and vegetable life, in the habits and manners of the peoples are photographed in their poems. The special features, idiosyncracies and peculiar genius of Tamil literature so much attracted the Āryan scholars and kings ; the almost primitive innocent and natural morality that characterised the Tamil people so far interested them, that they seriously set about studying the Tamils and their country and their civilization so early as the last-saṅgam-period. That Kapilar, a member of the Third Academy at Madura, composed a whole poem (குறிஞ்சிபாட்டு) to instruct and acquaint the Āryan Prince, Brahādathan, about the men and manners, and the fauna and flora of the Tamil land, is a matter of common knowledge. The poem is still a storehouse of much interest to students who would know anything about the ancient Tamils.

Further, there is no mistaking in the truer and more natural pre-Buddha Tamil poets, the conscious pride in their mother country. *Tolkāppiyam* opens with the lines "தென்குறிஞ்சி

கடம்தென்குமரியாபிடைத்தமிழ்கூறு நல்லுலகத்து." *Chilappathikāram* speaks of "இமிழ்கடல் வரைப்பில் தமிழக மரிட." * In *Pathirrupattu* occurs "இமிழ்கடல்வேலித்தமிழகம் விளங்க" † In prescribing the standard for Tamil usages, Tholkāppiyar writes,

- "வண்புகழ் மூவர் தன்பொழில் வரைப்பில்
காற்பெயரெல்லை அகத்தவர்வழங்கும்,
யாப்பின்வழிய தென்மனாற்புலவர்." ‡

The Tamils always believed that from the outset they were the aboriginal inhabitants of the great territories bounded by the two seas on the east and west, by the Venkata hills on the north, and the submerged rivers Pahruli and Kumari on the south.

- (1) "வடாதிது பணிபடு கெடுவரை வடக்குள்,
தெனாதி துடருகெழு குமரியின் தெற்குள்,
குணாதிது கரைபொரு தொங்கடற் குணக்குட்,
குடாதிது தொன்றுமுதிர் பெள்வத்தின் குடக்குட்." §
- (2) "தென்குமரி வடபெருங்கல்,
குண தடகடலா மெல்லை."
- (3) "வடதிசை மருங்கின் வடுதுறம்பாக
தென்றிசையுள்ளிட்டெஞ்சய மூன்றும்,
வரை மருள் புணரி யொய் டொருதுகிடந்த
நாட்டியல் வழக்கம்.....". ||

It is interesting to note the difference in the southern boundary as given in these verses. Panamparaṇar, who wrote the pāyiram to the *Tholkāppiyam*, and Karikilār and Kurungoliyūr Kilār, who made the *Puranānirru* songs just quoted, assigned the river Kumari for the southern boundary, as in their times the river was actually watering the southern Pāṇḍiyan territory; whereas the poets who came after the

* *Araṅgeyyulōthai*, line 37.

† *Pathikam* for the 2nd tens.

‡ *Thol. Porul. Sutrām* 397.

§ *Puranānirru*, st. 6.

|| *Puranānirru*, st. 17.

¶ *Chirukalaiyāḍinīyār* quoted by Sivajana Munivar in his *Pāyiruvirali*, p. 3.

dissolution of the second Tamil Academy, like Kākkaipadiniyar had to accept the Kumari sea in its place, as a great deluge had reduced the Tamil land by swallowing up a large slice in the south and permanently altered the southern boundary of the Tamiḷakam before their times.

The word "Tamil" occurs in one and all the earliest Tamil classics as the common or generic name for the people and their language in this part of India. The word seems to be as old as their language and there appears to be no more necessity to derive it from foreign words like 'Tenmoli,' or 'Dravida,' than there is to discover a foreign source for names like the Greeks, the Āryas, the Cimbri, and the Parthians. Mr. Celvakesavaroya Mudaliyār, M.A. has come to the same conclusion in his valuable *Essay on Tamil*: "ஆகவே இங்கு வடமொழி வாடைவீச முன்னரே தமிழ் என்னும் கிளவி வழக்காறாயதாக இருந்தது யென்பது போதரும்." * The late Mr. Dāmodaram Pillai also says....."தமிழ்ப்பின்னா, தமிழ்ப்பல்லவன், தமிழவண்ணல், தமிழ்நாகன், எனத்தமிழ் என்னும்சொல் அகரச்சாரியை பெற்றவருதலும், அஃது ஆரியமொழி அல்லாத சுத்தத்தமிழ்ச் சொல்லாதல் பற்றியே என்றநிக."†

The only conclusion borne in upon us by a reading of the oldest of the old Tamil works is that the Tamils could not have come into southern India from elsewhere. They were here in all the time past, as far as the keenest historic vision or the shrewdest ingenuity of man could pierce through. They grew up on the sunny bosom of Tamiḷakam between the Mahānadi and the submerged Pahruli rivers, and, like the Swiss patriots, clung 'close and close to their mother's breast,' as the 'loud torrent and the whirlwinds roar but bound them to their native mountains more' Although occasionally their martial kings burst into the north, waged wars, levied tributes, and sometimes settled even colonies outside Tamiḷakam, they loved their home so well that the boldest and most ambitious Tamil warrior always returned from his expeditions to his country in the Tamiḷakam. However, their intense patriotism was not barren of enterprise. Their sea-faring adventurous sons had

* *Essay on Tamil*, p. 12.

† Page 5, preface to *Kalithokai*.

founded trading colonies in (1) Chavakam (Java) and in (2) Kadaram (Burma), and when they lost their southern "Lombardy" provinces by the inundation, their country reduced itself to its present limits.

That not only the Tamil country extended itself further south, but that there was a large southern continent inhabited by non-Tamil nations, receives countenance from the Tamil tradition* which is entombed in *Ilampūraṇam*, and confirmed by evidences of Geologists. Prof. Haeckel assures us that the Indian ocean formed a continent, which extended from the Sunda islands, along the coast of Asia, to the east coast of Africa, and which is of great importance as having been the probable cradle of the human race. Another scientist writes † that "the locality of the origin of the earliest race from recent researches appears to have been on lands now submerged beneath the Indian Ocean." Sir Walter Raleigh's *History of the World* strongly supports this hypothesis regarding the first nursery of man, and affirms that "India was the first planted and peopled country after the flood". ‡

Some writers have mistaken these geological facts pointing to a lost southern continent, and argued that this submerged continent was something unconnected with the present Tamil country. They have theorised therefrom that the ancestors of the Tamils should have come into their present settlements, from some far-off Pacific home. The best answer for them is that they are unable to adduce any proofs either geological or traditional, in support of their fond conjectures. On the contrary, there are unmistakable indications in the Tamil traditions that the land affected by the deluge was contiguous with the Tamilakam, and that, after the subsidence, the Tamils naturally betook themselves to their northern provinces. But of the other non-Tamil races that inhabited the regions further south of the lost Tamil provinces, it would stand to reason to

* *Thoḻkāppiam*, *Eluthu*, p. 4.

† *The Science of Man*—Australia—Bec. 1900.

‡ *History of the World* p. 99, quoted at p. 24. *Tod's Rajasthan*.

expect the survivors naturally to have dispersed in different directions in order to find newer homes either in Europe, Asia or America. Of course there may have been islands formed, and remnants of old nations stranded thereon even in the Pacific regions. But it is nothing unlikely that some brave and enterprising branches voyaged long and far into newer seas and founded colonies in stranger lands. May be some gallant sailors founded settlements on the coasts washed by the waves of the Mediterranean and Arabian seas, even prior to the deluge; and maybe the flotilla of the survivors, after the floods, drifted in quest of their brethren there. Whatever was the genesis of the Phœnician and Ionian settlements, if the submerged 'Lemuria' had sent there even a single shipwrecked sailor after the great subsidence, he should have carried in the same boat the history of the deluge. And imagination and time could not have long left such a fruitful theme unutilised in their new domicile. This story of the Deluge prevalent among the Semitic and the Ionian tribes should be viewed rather as corroborative evidence in confirmation of the traditional Tamil home than as an argument to give the Tamils a Chaldean home.

From what has been stated and cited, it will be abundantly clear that, apart from the master passion of the Western scholars that gave the Tamils too a foreign home, there is nothing in the Tamil classics of undoubted antiquity that will countenance such a fall, and that progressive geological research is ready and willing to shake hands with the primeval poems of the Tamil country and establish that the ancestral home of the Tamils was in the far south of the Indian continent now under the sea and not above the snow-clad Himalayan heights, or in the land of the celestials, or in the country of the Hebrews before their dispersion. In short, the original abode of the Tamils was none other than the time-honoured Tamilakam in South India, part of which, with all its gems and gem-like treasures, the Indian Ocean has hidden in her vast bosom and which she is not willing to part with or reveal though centuries upon centuries have rolled silently away.

MENTOIDS AND ELECTRONS.

By EDGAR LUCIEN LARKIN,

LOWE OBSERVATORY, MOUNT LOWE, CAL.

LIKE bread cast upon the waters there now return the responses of mentalists from many nations, kindreds and races of men. When writing my new book: "Within the Mind Maze" in the stillness, silence and solitude of this mountain astronomical observatory up here on this summit of the Sierra Madre range, in California, U.S.A; even in the midst of witching hours of night, apparently among the stars, an enchanting effect of perspective in pure mountain air, I used the word—mentoid. Since then I have published everywhere, that it was with misgivings and hesitation that I finally published the book containing this compound word made up of parts of two words in the Greek and Latin languages. The intention was to print a word having the meaning of thought-body, thought-form; mind-model, mental-image, thought-pattern, thought-design; and in the language of architects, thought-specification. Now all of these forbodings, and fears that the word would not be well received have vanished. Letters from mentalists are now coming from many parts of the world praising the use of the expressive and impressive word, mentoids. All fears of its non-reception have been dissipated; and now, as I write in the intense silence of a far and away peak in the negative or night side of Nature, I here and now write, state and assert that only two entities exist, namely,

MIND AND ELECTRONS.

The words are written in capital letters: they go to the *SiddhāntaDīpikā* Magazine to be published to the world, let the consequence be what they may. The entire Sidereal Universe does not contain any entities whatever but these two. Mind created Electrons, and from these formed all things in existence.

Electrons are absolutely pure Electricity; and their diameters are so excessively short that if a row of them side by side in contact could be made, then the row one inch in length, would contain 12,700,000,000,000. Hydrogen atoms the lightest bodies of matter known to chemists but one atom of this rare gas is 2000 times more massive than one electron. A row of electrons however cannot be forced into contact by man, as they repel each other. The isolation and weighing of one electron by Professor Millikan of the University of Chicago, was an achievement so transcendently sublime, difficult and arduous, that it at once elicited the admiration of the entire scientific world, and ranked with the equally arduous and difficult work of measuring the distance of a star from the Earth. Electrons quiescent are not matter; but when they revolve around each other, the motion, number of electrons revolving, the diameters of their orbits, and directions of revolution, with high but varying specific speeds, determine what atom of a chemical element shall form and appear in Cosmic space. All of the near 90 phases of matter, elements now known are composed in their varying atomic structures of rapidly revolving electrons. This motion is the life of all matter. And the very ancient philosophers of India, the Āryan, scholars were aware of the existence of such ultimates and motions. These electrons and naught beside, were created by the Master Mind. Since their creation, they have been directed into myriads of forms by the Master Positive Creative Mind. And they are negative to positive Mind. Mentoids are the only manifestations of primordial Creative Mind. No object whatever expressed in matter, anywhere in the Sidereal Universe, can appear without a preceding mentoid, or thought form. These models are filled out with electrons, atoms, Molecules. And this basic fact of all that exists is made exceeding clear in my new book. It is a rigid law of Nature; and the sooner all mentalists adopt it the better for themselves and mankind.

SAINT JNANA SAMBANDAR.

“Long live the Brahmins, Gods, and kine,
May rain pour down and monarch fare,
Deep sink all ill, ring everywhere
But Siva's name, and cease all pine.”

“He who believing that the search for truth can never be offensive to the God of truth, pursues his way with an unswerving energy, may not unreasonably hope that he may assist others in their struggle towards the light, and may in some small degree contribute to that consummation when the professed belief shall have been adjusted to the requirements of the age, when the old tyranny shall have been broken, and the anarchy of transition shall have passed away.”—W. E. H. Lecky.

ST. JNANA SAMBANDHAR.

‘Whom the Gods love die young’ was said of yore. It was too true of St. Jñāna Sambandar; for he had hardly turned sixteen when he had a translation to the abode of bliss. In the third year of his birth he began to lisp in numbers, for the numbers came, and the highly imaginative and poetic mind of the fervid south gave the early precocity a mythic or mythologic garb that the goddess Pārvati fed the babe with her milk of devine wisdom. Thence-forward he came to be known as the son of God, and the halo of divinity encircled him. His pious father, Śiva-pādha-virudh-aiyar felt the divinity of his blessed son and returned home with him. The child-prodigy, in the very brief span of his life, made four holy journeys to different shrines in the peninsula, of which the third was the longest and most eventful and wrought many a miracle in each, the Divinity punctuating every act of his with its power and grace, its justice and mercy.

At Tirukkola-kā which is less than a Sabbath day's trip from Shivali, the wisdom child was dowered with a pair of

golden cymbals inscribed with the sacred pentagram, symbolic of the divine gift of melodious song to him. The Brahmin folk of Tirunanepalli, the home of Baghavatiyār, the saint's mother, hearing of the divine favours bestowed on the son of God, invited him to their village, 9 miles North East of the Māyavaram junction. Singing a hymn of his own in honor of the local deity, as it was his custom, he resumed his pilgrimage seated on the fond shoulders of his affectionate author, and returned home after visiting seven shrines ending with the one at Tīruk-kurukavūr. At Shiyali there was waiting for him Tīru Nilakāṇṭha Yālpanār, a famous lutist, accompanied by Viraliyar—a celebrated girl-singer. The two visitors were hospitably entertained by the saint, and when the latter listened to their performances he was so moved by them that he graciously accorded to Nilakāṇṭha the favour of his company whethersoever he went. Thus the composer and the lutist were together, and the latter followed the former setting his divine words to music, as the shadow the substance.

Prompted by his desire to pay homage and worship to the God at Chidambaram he set out on his second pilgrimage in company with the lutist and attended by a large retinue of admirers and disciples. At the request of Tīru-Nilakāṇṭha, the saint paid a visit to Tīru-yerukkattathaniputhur, and composed a hymn in praise of the God of Nilakāṇṭha's hamlet. Passing through Tīru-muthukunram, Tunganaimatam, and Tīru-Nelvoil, he halted at Māranpāḍi at sunset and lodged there for the night when he saw a vision of the deity of Tīru Ārathurai announcing the gift of a pearl-white palanquin, a pearl-white fan, and a pearl-white flageolet by the Brahmins of the village. These precious gifts were most opportune and afforded immense relief to the saint's loving father. Henceforward the saint's journey was made in the palanquin, with the customary paraphernalia, and after traversing Tīru Nel-Veṇṇai, Tirup-palavūr, Vijayamangai, Vaikā, and Purambayam, he approached Cheyngalur, the birth place of Chandeswara Nāyanār, and alighted from the

palanquin and went on foot to the shrine, to do honour to the far-famed canonised saint. His second pilgrimage closed with his worship at Tiru Karuppariyālūr, and when he was at Shiyāli once more, his parents were most anxious that the child saint should wear the holy thread, and his voice was echoed by the chorus of the Brahmins of the village. The investiture was over, and the saint sang the virtues of the sacred pentagram in a memorable pathigam. At this time the veteran singer of melting strains who prided himself on being a Servant of God, the Lord of the Tongue, proceeded to Shiyali, where the child prodigy and the melodious hymnist paid mutual adoration. The former addressed the latter as Father,—a very significant form of address, and the saint thenceforth bore the name of St. Appar. This event points a moral to the narrow clan-lovers of modern times, and teaches them that love, genuine love, transcends the conventions of caste and custom. After a brief sojourn, Saint Appar bade farewell to the 'marvellous boy' and exchanged parting embraces with him at Tirukkola-kā.

Shortly afterwards his third and most eventful missionary journey commenced. Going from shrine to shrine on the north bank of the Cauvery and hymning in each of them, he reached Tiru Pañil Āchramam where he effected a miraculous cure on the princes of Kolli-Malavan afflicted with a dangerous palsy. Resuming his pilgrimage of grace, he crossed the Cauvery and visited the shrines on its southern bank on the Kongu country. When he was at Tiru-Kodimattam the burning frost set in and his retinue fell ill. Fever was rampant in the whole village and all the afflicted turned to him for redress. The saint sang the most touching hymn, called Tiru-Nilakanta-pathigam, and thanks to the immediate response of the Holy Being, all the affected got up fresh and vigorous as after a sleep and from a dream. Traversing many other places of sacred resort, he arrived at Karur, situated on the borderland between the Kongu and Chola countries. In the province of Chola he sang hymns in twenty-five shrines

and passed on to Tiru-chatthe-Matam, when the sun was in a blaze and the midsummer was burning hot. The palanquin bearers and the retinue of disciples could not bear the heat and appealed to their master. The redress was instantaneous. A Śiva demon appeared, spread his huge wings aloft, and carried a huge pearl-white umbrella which sheltered the holy followers from the scorching heat of the sun till they made for Patte-charam. Marching onward through fifteen more sacred places and arriving at Tiru-vāvaduthurai, the boy-saint halted a few days there. At that time his father, a Brahmin of Brahmins, who was intent on performing the Vedic Sacrifice or Yāga, applied to his son for the wherewithal, and the son prayed to the local deity for compliance. A gold parrot embodying a thousand gold coins was seen on the pedestal of the temple, and it was said that the treasure would prove inexhaustible and go to defray all the expenses of the sacrifice. The father took it and went homeward while the marvellous boy marched on. In his holy peregrinations he sang hymns and the hymn composed at Dharmapuram the place of nativity of the lutist's mother,—composed at the request of the Yalpanar,—was so hard to be set to music that it came to be known as Lute-Breaker or *Yal muri*. It is the only hymn in that *paṇ* in all the Devāram and testifies to the great skill of the metrist. The skilled lutist could not play the tune and was about to break the lute in his despair. The boy-saint hastened to spare it and said that a divinely inspired song could not be easily set to mortal music. After this great feat, the saint and his followers were received with great eclat at Satthamangai by Saint Tiru-Nila-Nakkar, his hospitable home. After partaking of the Saint's hospitality, St. Jñāna-sambandar visited the local temple and left for Velloor east. At this place he was met by the Saint Tirutthondar and invited to Tiru-Chengattam-kudi. At Tiru-Marugalur another supernatural cure was effected in a most marvellous manner. In the mantapam of the local temple a virgin was seen crying most woefully at the death by cobra-bite of her merchant-ravisher.

Our precacious Saint took pity on the agonised lady and sang a hymn. The result was that the dead man woke up and the Saint made the lovers man and wife. After visiting the home of Siruthonḍar again, he went to Tiru-pugalur at the invitation of Saint Murugaṇār.

Tiruppugaiūr is remarkable as the trysting place of the saints. St. Appar, St. Nila Nakkar, St. Siru Thonḍer, St. Jñānasambandar and St. Murugar spent a few days together and each thought that it was the most happy period of his life. Leaving that place of holy Junction the Saints Appar and Jñānasambandar met at Tiru-Ambar and offered their prayers to Śiva in the temple built and dedicated to him by the king Kochengan-chola. Here we come upon a temple with a history of its own, and the pathegam composed in honour of it sings the praises of its magnanimous author. The reign of the Red-eyed Chola King will furnish, on proper investigation, a landmark in the history of Tamilakam and may serve to fix the dates of temple-structure in South India. Both the saints were received at Tiruk-kadavūr by their contemporary Kungelia Kalaya Nāyanār and cordially entertained by him in his house. Both travelled together to Akkur, Meychur Pambur, and Veeḷimilalai. Here in the last mentioned locality the Brahmins of Shiyali waited upon the boy-saint and prayed for his homeward journey. The deputation was given a splendid reception by the local Brahmins, but did not succeed in its mission. The deputation returned home. The two saints were happy in each other's society at Veeḷimilalai, when there fell upon the land a severe famine. The son and the servant of God wanted money for their maintenance, and the unfailing exchequer of Śiva gave each of them a gold coin every day till there was plenty in the land once more. Each saint took his gold coin, wherewith he sumptuously fed his own devotees and adherents. According to the legend the gold coin intended for Jñānasambandar fetched less than that for St. Appar, and by this it was probably meant to convey that service loomed larger in the eyes of God than kinship.

The rains fell and the dearth rolled away. The saints left this memorable scene of the manifestation of divine grace to them and visited thirteen sacred shrines together before they reached Vedāraṇyam. This was probably a great seat of Vedic learning and had suffered an eclipse during the havoc made by the heretical rulers. The Śiva temple seems to have been closed for fear of the tyrants, and the inhabitants of the place seem to have been much concerned about it. They evidently longed for a time when the sable cloud should have a silver lining. The two saints must have had a hard time of it there (in their controversies with their opponents) before they asserted and established the greater excellence and worth of their vedic knowledge. Their success in the ordeal might have led to the opening of the temple and to the performance of the puja, not to speak of the spread and diffusion of the old learning and worship. This is the only interpretation we are able to make of the miracle of the temple door being opened and shut for the first time after a long period of its closure. Literally, the feat of opening a door, which has been shut up for a long time, is more trying and difficult than closing it when once opened. The task of opening it fell to the lot of the aged St. Appar while St. Jñāna-sambandar easily closed it. Very likely the veteran had to face the ordeal more than the stripling. The opening of the door of knowledge, held to be secret or a close preserve for the Brahmins, to the other classes was a heroic feat on the part of the Vellala saint while the Brahmin prodigy, true to his inherited tendencies, wished to have it the exclusive possession of his own clansmen. Viewed in any way the miracle at Tirumagaikāḍu, the name for which Vedāraṇyam is the Sanskrit equivalent, is highly significant even though it were divested of its miraculous element. Further, it was at Tiru-magai kāḍu that Jñānsambandar relieved the emissaries of the Queen Mangayarkarasi and her prime minister Kulachirai to put a stop to the rapid progress of Jainism in the Paṇḍiya country. St. Appar, who had suffered immensely at the hands of these heretics, advised his younger contempo-

rary not to make the venture, and added that his stars were not favorable at the time. These arguments from experience and astrology did not bear sway with the building youth bent on annihilating heresy. Yet out of love for the boy saint, St. Appar offered to accompany him, and the enthusiastic young saint took leave of the anxious St. Appar assuring him that the Lord would stand by his side. Thus they parted again.

St. Jñānasambandar set out on his journey to the south. On his way to Madura, he visited about ten shrines and sang hymns. At Madura the Saint had a magnificent reception, and the Queen and the Prime-minister left no stone unturned to make it as grand as possible. The Jains had an anxious time since the advent of the orthodox saint. They induced the Pāṇḍiya to arrest his progress. As anticipated by St. Appar they set fire to the maṇḍapam where the saint of miracles had quartered. The outcome of it was that the Pāṇḍiyan King had something like typhoid fever and his whole body was abnormally hot. Orthodoxy and heterodoxy met, challenged each other, and tried the efficacy of their man-trams on the patient.

"If Buddha (Arha) be thy god,
God to his temple, invoke his aid
With solemnest devotion, spread before him
How highly it concerns his glory now
To frustrate and dissolve these magic spells,
Which I to be the power of Aryan God
Avow, and challenge Buddha (Arha) to the test,
Offering to combat thee, his champion bold.
With the utmost of his godhead seconded ;
Then thou shalt see, or rather to thy sorrow
Soon feel, whose God is strongest, thine or mine."

Singing the sacred hymn of the Holy Ashes Orthodoxy won the day, but heterodoxy called for two further trials. By the miracles of the water and the fire too the Jains were made to bite the dust, and eight thousand of them were pilloried by the king according to their vow. The hunch backed Paṇḍ-

yan was cured of his deformity and turned a true worshipper of Śiva once again. The joy of the Queen and Kulachiraiyar knew no bounds at the triumph of Śaivism and at the reconversion of their sovereign. Having established the worship of Śiva beyond all doubt, St. Jñānasambandar visited Rāmeswaram and Courtallum among other holy places and composed pathigams. Tinnevely had its own share, and the hymn is popular, being sung by the Othuwārs and Gurukkals in temples and on festive occasions. On his way back to the Chola country, Kulachiraiyar gave the saint a fitting reception at Maṇalmelkuḍi, his native village. Crossing the borders of the Pāṇḍiya country, he reached the bank of the Mullivoi and the ferrymen were unequal to the washing flood. After offering his prayers to the god of Tiru-kollamputhur, at a distance of five miles from the Koradācheri station on the Tanjore—Negapatam branch of the South Indian Railway, the Saint rowed across the flood and resumed his journey homeward. At Bodhimangai, a Buddhist centre, the Saint's followers made such an uproar with their conches and their hallelujahs that Buddha Nandi came out with his congregation to intercept their triumphant march. The miracle of thunder and lightning was enacted and the Buddhist rival was dashed to the ground, his head cloven in twain. The Buddhists embraced Śaivism, This added to the glory of the boy saint, and the latter, in his solicitude to meet St. Appar and report his victories over the heretics, hastened to Tiru-Punthuruthi, eight miles north-west of Tanjore. Here the two saints lived together for a time, each retaining his own triumphal progress; and when St. Appar marched southward to the shrines in the Pāṇḍiya country, St. Jñānasambandar crossed the Cauvery and arrived at Shiyali after paying the homage of his hymns to God in each sacred shrine on the way.

After some stay at Shiyali the boy saint longed to visit the shrines already honoured by St. Appar in Thoṇḍinaḍu and began his *fourth* pilgrimage. From Chidambaram he proceeded northward till he halted at Tiru-Anṇāmalai where he

sang hymns, and at Tiru-othur about fifteen miles from Conjeveram, where the Jains were found in large numbers, the Saint made the barren palmyras yield fruits. At this miracle the local Jain population turned Śaivites at once and thereby augmented the glory of the Śaiva faith. Passing this Thiru Ālamkāḍu, immortalised in song by the fervour of Karaikkal Ammai's devotion, he climbed the hill of Kālahāsti and poured forth his verses in praise of St. Kaṇṇappa. Thence he left for Tiru Ottiyur and, after a short sojourn there, went to Mylapore, where an enthusiastic admirer of the saint, a merchant prince by name Śiva Nesar, awaited his arrival with an urn of his only daughter's bones and ashes to be immediately transformed into Pūm-pāvai in the flesh. This was a miracle of miracles and dazzled the assemblage of all creeds and religions that witnessed the miraculous performance. The hymn of Muttitappunai every native of Mylapore knows by heart, as it led to the reincarnation of the cobra-bitten Virgin. Pūm-pāvai having been dedicated by her father to St. Jñāna Sambandar, she could not be given in marriage to anybody else, and as by the miracle the saint assumed the role of a second father, she had to be relegated to a nunnery. The saint then left Mylapore and wended his way to Chidambaram where he stayed, worshipping the deity every day and paying his tributary verses to his heart's content. The Brahmins of Shiyali headed by the Saint's father invited him back to his birth place, and at Shiyali he passed his days in the company of his disciples. His father proposed wedded life for him and arranged for the marriage with the daughter of Nambiāṇḍār, Nambi of Tiru Nallur. On the bridal day, when the solemnisation was over, all those assembled to honour the occasion, together with the bride and bridegroom disappeared in the trailing clouds of the glory of Śiva. Thus the life of the Saint ended as it began in a miracle.

Having recounted the story of the Saint, I may dwell very briefly on three points connected with it, on the excellence of his hymns, on the virtue of the miracles, and on the question

of religious persecution. Firstly, I take up the excellence of his hymns. The extant hymns of St. Jñāna Sambandar (Muttamilveeragar) number 384, of which 7 are general without reference to any locality. Shiyali claims 67 hymns under its duodenal name. Viḥmilalai 15, Ālavoi 8, Tiruvaiyar 5, and others on a descending scale. Each pathigam consists of 11 or 12 instead of 10 stanzas as the name signifies, and the last is always a benedictory one bearing the name and seal of the saint. A careful reader of the hymns will see that the 8th, 9th and 10th stanzas refer invariably to Śiva's grace to the melodious Rāvaṇa in agony, to the par excellence of Śiva over Brahma and Viṣṇu, and to the malediction of the heretic Buddhists and Jains respectively. In the first seven stanzas no definite arrangement of topics is discernible, and there seems to be ringing the changes on the nomenclature of Śiva with special reference to the traditions and the scenery of the locality. All the hymns are said to contain the distilled essence of the Vedas, and what distinguishes them is their variety of *paṇs* or tunes, (*sandaṁparavu Jñanasambandan*). Of the twenty-four *paṇs* of the Devara hymns, our saint's hymns alone illustrate 22 of them, and none of the other Śaivāchāryas as exceeds or even equals him in their varieties, and none of them ever attempted *yāl-murī*. It is hardly to be seen in his hymns that philosophy and humanity that rise the sweet strains of St. Appar, while the militant spirit is much in evidence in them. Further, almost every hymn of the boy saint is instinct with the supremacy and welfare of his own clan unlike the hymns of St. Appar in which he makes no distinction between man and man or clans and class, but applies the touchstone of sincere devotion to detect the pinchbeck and discriminate it from the true gold.

In the second place let me examine the value of the miracles achieved by St. Jñāna Sambandar. About a dozen of them I have referred to in the course of the narrative of the saint's brief span of life. All of them imply the intervention of the supernatural. Whether a dangerous disease is cured or a cobra

bitten person is restored to life or the visitation of famine is averted or a deformity is removed, or a long shut door is opened, or the Yāga demand is met or the flooded stream is crossed or heterodoxy is put down or a sterile palmyra is made fruitful, or the bones and ashes are metamorphosed into a bashful virgin—in each of these cases the operator is God, the man of extraordinary sanctity is the supplicating medium and the hallowed mantra uttered by the suppliant serves to move the operator to work out what the saint prays for. All this was possible in an age of absolute credulity, in an atmosphere surcharged with the supernatural, in a region torpid and isolated, and among a people who had just emerged from barbarism and whose education was at its lowest ebb. In the middle ages when our saint lived they (the miracles) were frequent incitements to piety, stimulating the devotions of the languid and rewarding the patience of the fervent. But in this enlightened and ever advancing twentieth century no teacher of divine truth needs such a prop or crutch to establish it ; in this age of free enquiry, in this scientific age when every apparently extraordinary phenomenon is made to pass through the crucible of searching reason, the educated do not, like the ignorant, resort to the supernatural as the simplest explanation of every difficulty, but try to solve it by discovering the law or the general principle underlying it. “ All history shows that in exact proportion to the intellectual progress of nations, the accounts of miracles taking place among them become rarer and rarer until at last they entirely cease.” On the progress of civilisation and the diffusion of knowledge depends the gradual cessation of credibility and gullibility. Classed with legerdemain tricks as the miracles are by the scientific men of the age, however offensive to the nostrils of the conservative orthodox man such a classification might be, they at present do not at all command admiration or worship, but they infallibly and invariably provoke enquiry in thinking minds with a view to find out a rational explanation therefore. It is no disparagement to the deity or to the godhead, but all honour

to him, that the infinitesimal reason of man can unfold the eternal law governing the apparent freaks of nature. Wireless telegraphy have become *fait accompli* like the gramophone and cinematograph, the wonders of the age. Telepathy is attempted to be explained on some such principle. The phenomena of hypnotism and mesmerism are psychologically explained. Even the grave problem of human survival after death is tackled in right earnest. Who knows what else science cannot discover or invent ? The clear light of reason dispels the illusion of talisman or the amulet, and the magical powers of the holy ashes and the rosary are displaced by their hygienic and medical virtues as purifiers and insulators. In these circumstances the miracle loses its value as miracle while it testifies to the sincere devotional spirit of its performer.

The third point is the question of religious persecution. St. Jñāna Sumbandar is known as the Hammar of the Buddhists and Jains. Why they were persecuted deserves passing notice. Both Buddhism and Jainism were the offspring of Brahminic bigotry and exclusiveness. The secrecy of the Vedas led to their rejection ; the indulgence in animal sacrifices led to the parricidal kindness even to fleas ; the arrogance of high caste led to the prevalence of the feeling of fraternity ; the extravagant insistence on the transmigration of souls led to the denial of the soul and the extinction of desire or Nirvāṇa. The ethics of these religions reacted on their parent and, as it were, toned down its arrogance and superciliousness. These are facts of history, and therefore stubborn. These two religions, which had their rise in Magadha, spread in the South with the ascendancy of the Pallava sovereigns. When they began to decay internally and their best things were absorbed and assimilated by Hinduism, they fell, and Hinduism in its modified form reared its head. The boy saint and the veteran saint appeared at this favourable turn of the tide. To propagate religion by the sword was the peculiar privilege of Islamism ; to do it by the intervention of the deity distinguished the nerveless Hinduism ; to spread faith by conviction, by

persuasion and argument was the way of the rationalistic Buddhism. In the dark ages persecution had a religious sanction, the service of the heretic was held a positive offence to the Deity; and heresy was punished with death and damnation. "If men believe with an intense and realising faith that their own view of a disputed question is true beyond all possibility of mistake, if they further believe that those who adopt other views will be doomed by the Almighty to an eternity of misery which, with some moral disposition but with a different belief, they would have escaped, these men will sooner or later persecute to the full extent of power. If you speak to them of the physical and mental suffering which persecution produces or of the sincerity and unselfish heroism of its victims, they will reply that such arguments rest altogether on the inadequacy of your realisation of the doctrine they believe." Under some influence like this did our Saints act, and callous were they therefore to the agonies of their victims. An open mind was none of theirs. My doxy is orthodoxy was the then prevailing temper of the religiously inclined. In the overthrow of Buddhism and Jainism argument was not the weapon of either combatant; both trusted to their magic and witchcraft for it. The Brahminic hatred was more pointed against Jainism than Buddhism, as the abusive epithets as demons, vultures etc., applied to the Jains in the tenth stanza of each hymn by our boy Saint would amply show; and it was not without reason. More than Buddhists, the Jains were great temple builders and cultivators of Tamil learning. The Jains were really great benefactors to the Tamil world. In the age of the Sangams and in subsequent times the work of the Jains in the several departments of Tamil literature was conspicuous. Give the devil his due is a proverbial saying. In the heat of his passion against heresy, he (*Nannia Keerthi Nalangol Kalvi Nān marrai Jñānasambandan*) denied this merit of the Jains. (*Andiportirinthariathodu Chentamil Payanarigila Andagar ketliyanalaen Thruvalavayaranirkavai*) Passion is not the watch-word of

the twentieth century inquirer; cool, dispassionate judgment is his. Toleration is born of love, sympathy and conviction. With the advance of reason the barriers of country, caste, creed and colour will dwindle into insignificance and catholicity will rule. That all men are equally free and brothers, is a fact realised only by the enlightened section of the civilized humanity. We will not brook to be called the unenlightened and uncivilized. So long as we wish to carry that dignity about us, so long as we wish to be known as an enlightened and civilized nation among mankind, it is our bounden duty to sink sectarian prejudices, to admit our failings and acknowledge our errors, and to look at Truth with a steadfast eye and embrace it fearless of favour or frown. In no era of the world is reticence or cowardice more culpable than in the present when, under the ægis of Pax Britannica, there is peace at home and peace abroad, when the forces of consolidation are at work among the peoples of the land, and when.

"East and West, without a breath,
Mix their dim lights, like life and death,
To broaden into boundless day."

M. S. PURNALINGAM PILLAI, B.A., L.T.

"AGAMIC BUREAU NOTES."

- **Life in Ancient India in the Age of the Mantras** by *P. T. Srinivasa Iyengar B.A.*

This is an excellent little work ; I have read it with pleasure and surprise ; pleasure, because it is good ; surprise, to find an Indian gentleman so thoroughly a master of the critical method, and so well acquainted with the works of modern anthropologists. The author, who is Principal of a College at Vizagapatam, founded by the munificence of Mrs. A. V. Narasingha Rao, starts with the assumption that the sociological history of India can be best treated by Indian students trained in the critical methods of the West, since they are in closer touch with the daily life of the people than Europeans are. And the period which he has chosen is social life in the Vedic age, or, as he prefers to call it, the age of the Mantras. He presents us with a picture, fully authenticated by references, of the life of a primitive people. The Āryas as they called themselves, dwelt between the Sarasati and the Upper Ganges. They were not ignorant of agriculture, but their wealth consisted in their flocks and herds. Pasture lands and water, women and king, were the occasion of their wars. The rich dwelt in wooden houses, the poor in circular wattled huts daubed with mud, and the villages were defended by stockades. These Āryas had their Brahmans and priests, their exorcists, sorcerers, medicine men, their artisans and traders. The king was consecrated and all-powerful, he levied heavy contributions, and under him were various subordinate chiefs, including the village headman. Hunting, chariot racing, and gambling were the diversions of the nobles. Marriage alliances were formed by negotiation, and some of the old Vedic marriage rites survive to the present day, but the Āryas did not hesitate to make captured women their concubines or slaves ; and the widow of the elder often passed to the younger brother. So far we have analogous

practices and an analogous mode of life among primitive folk all the world over, as well as in modern India. Three things, however, sharply distinguished these Āryas from the neighbouring Dasyus; they were notable for the cult of Agni, the constitution of the family, and the immense development of the sacrificial system. The first and last have always attracted attention, and are fully dealt with by our author. But although our author notes the peculiar constitution of the Ārya family system, he merely notes it with a passing remark, nor has it usually received the consideration it deserves. For it is not only entirely unlike the Dravidian and other aboriginal conceptions of the family, it is the chief criterion at the present day of the stage of Hinduism any section of the community has reached; while in itself it has a wider interest as a special variety of the patriarchal system which received its most characteristic expression among the Romans. It is that bequest of the ancient Āryas to India which time has least modified.

So much for the general contents of the book. It will be seen that the author is entirely free from any illusions about a golden age. He also protests against the pessimism of the later philosophers. He shows by ample quotations that the Rishis freely indulged in sensual pleasures, even of a doubtful character, and enjoyed life to the full. But the idea which underlies the work, and gives it its originality, is the importance attached by the author to the aboriginal (which he practically assumes to be the Dravidian) elements. The Dasyus, he says, had a civilization not inferior to the Āryan; they were equally rich in horses and cattle; they had cities, castles, chariots, arms; but they were enemies of Agni. According to Indian tradition Dasyu and Ārya have been understood respectively as enemies and advocates of the fire-cult. The distinction indicated by Ārya and Dasyu was purely a difference of cult, and not of race or culture." The influence of the Dravidian element is sensibly reflected in the grammar as well as in the vocabulary of the language (p. 6.) On the other hand he emphasizes and enlarges the gulf between the Āryas on the Sarasvati and the long-headed

fair-skinned races of Europe. He allows only Indra, Agni, and Dasyu to be of non-Indian origin; the other gods and goddesses were all evolved in India; while not only Siva and Kṛishṇa, but also Varuṇa, Rūdra, Twashtia (a minor god after all), and Aditi were originally Dravidian divinities (p. 123). Viṣṇu, Śiva, and their mother Aditi "were popular gods even before the Vedas were composed." (p. 126) He elsewhere extols the antiquity and the greatness of the Dravidian civilization. Now, although I am far from agreeing with the author in some of his details, I consider his view true in the main for the latest stage of Āryo-Vedic culture. The Āryas who lived between the Sarasvati and the Ganges were the creators of all that has ever since been accounted distinctive of India. And they were able to do this work because they were a very mixed race, mixed not only in blood but in fundamental beliefs and practices. The whole history of India has ever since consisted in the gradual and progressive blending of the dissimilar elements, the Āryan genius contributing the guiding spirit and the form of this mixed civilization, while the aboriginal element has contributed its contents.

Whether the aboriginal folk of Northern India were ever Dravidians is of course a much disputed question. But the author is right in maintaining that the Dravidians had a great and distinctive civilization of their own, in no material respect inferior to the Āryan, and in touch with the civilization of Babylonia at an early date, probably as early as the eighth century B. C. ¹ In the early centuries of the Christian era the Dravidians were the chief traders with Roman Egypt, and the sea trade with the West has always been in their hands. For more than a millennium they have produced the great majority of notable Indian thinkers, reformers, and poets. Less exposed than the peoples of the

¹ The author would carry it back to immemorial antiquity; but see my paper on the "Early Commerce of Babylon with India", JRAS. 1819, pp. 241 ff. Mery and Speck do not allow that any maritime commerce existed before the time of Darius Hystaspus. This, of course, has nothing to do with the question of a prehistoric migration or other racial connexion.

North to war and foreign invasion, they have had greater opportunities of developing their own special genius.

So for I am in general agreement with the author. But his picture can be accepted only if we refer it to the latest stage of Vedic culture, the stage when it had already developed the germs of its future history. The author admits that some Vedic hymns and mantras are older than others, but he argues that the bulk of them must belong to one and the same period, which he hypothetically puts at 1200 B.C. He therefore takes his materials indiscriminately from the Atharva as much as from the Rik. This wealth of material gives the picture a fullness it could not otherwise have but it robs it of all historical perspective; there is no attempt to trace the process by which the intrusive Āryas who crossed the Hindū Kush, driving out the earlier settlers before them, became the comparatively unwarlike Āryas whose settlements extended along the foot of the Himalayas. This transition stage occupied many centuries—centuries during which Northern India was, if not in the stone, at least in the copper, age. The art of smelting iron spread very slowly eastwards from Mesopotamia and the Caucasus; it came to India only in the latest Vedic period. The Vedic hymns whatever the date of their composition contain survivals of this earlier period. How far there may be materials for a picture of the transition I am not competent to say. The author does not make the attempt, and this defect I take to be the chief blot upon the work.

Both at the commencement and in the course of his work the author has touched on some of the more general problems of anthropology. He treats them judiciously, and his knowledge is fairly up-to-date, with regard to some of them e.g. with regard to the Āryan kings of Mitani, I have given my own version elsewhere. But with regard to such questions which are still *sub lite* general agreement cannot be expected; and I hail with pleasure the contributions of a competent Indian anthropologist to questions so large and so important in the eyes of students of primitive man. —J. KENNEDY.—*Extract from J. R. A. S.*

" ESSENTIALS OF HINDUISM " *

A REVIEW

BY R. R. GUNARATNAM.

"The one vital duty incumbent on you, if you really love your religion, if you really love your country, is that you must struggle hard to be up and doing with this one great idea of bringing out the treasures from your closed books, and delivering them over to the rightful heirs."

So says Svāmi Vivekānanda in one of his learned addresses delivered in Ceylon, when he was on his way back to India after his Mission in the West. Every enlightened son of India and Ceylon, who feels proud of the precious treasures buried in the hoary books of the Hindus, should take to heart these words of earnest appeal, and act accordingly. Else, his less enlightened brethren, who cannot devote their time to study the many voluminous treatises on Hindu Philosophy and Religion will be left to grope in the dark.

But the task assigned here is indeed difficult and enormous. It requires patient research, untiring perseverance, and keen intelligence to master the many subtle problems of Hindu Philosophy, to delve deep into its bottomless depths, and to bring to light its teachings and truths of inestimable value. Nor is it in every one to achieve success in such a laborious task. In a thousand, there can be but one Max Muller, one Pope, one Nallasvāmi Pillai or one Rāmanāthan. And these deserve the undying gratitude of the whole Hindu Community from Cape Comorin to the Himālayas. Nay, the whole humanity is indebted to them for all they have done to interpret the religious thoughts of the East to the West, and infuse into the minds of the latter an admiration and love for the religious ideals of the Hindus. Except for writers like these, the Hindu sacred books with all their wealth of Philosophy and religion would have remained unknown not only to the Westerners, but also to those of our own men, who, aping Western methods of thought and action, remain in blissful ignorance of their own mellifluous tongue.

* By S. Sabaratna Mudaliyar, Deputy Fiscal. Jaffna pp. 380.
Price Rs. 3, Meykandan Press, Madras, N.C.

and are therefore unable to read and understand the lofty and inspiring words of the Indian sages in the original. Hence, it is the manifest duty of every learned Hindu, who is capable of expounding religious thoughts to follow in the wake of these learned writers and contribute his mite to the unfolding of spiritual truths.

Mr. S. Sabaratna Mudaliyar, Deputy Fiscal, Jaffna, is one of the few Hindus in Ceylon, who devote their time to the above cause. He does his noble work in more ways than one. It is a pleasure to find him, though in active Government Service, deliver public lectures, and contribute to the *Siddhanta Dipika* and other journals, learned articles worthy of his scholarship culture, and refinement. And his recent publication of "The Essentials of Hinduism" stands as a landmark of his religious activity, and places him high in the list of Hindu authors. This able work, written in elegant prose leaves nothing to be desired, as regards the logical arrangement of the subjects, the lucid presentation of the various philosophical and religious doctrines, the fair and equitable discussion of intricate problems, the summing up of scattered facts into illuminating essays, and the well-balanced tability of thought, earnestness of purpose, and sincerity requisite to the composition of religious books. In addition to being learned, well-arranged, well-written, and interesting, it contains in a nut-shell the essentials of Hinduism, and presents them so clearly that it might serve as a text book not only to the beginners but also to the advanced students of Hindu Religion. It would be difficult to praise too highly the care, and ability bestowed by the author upon the preparation of this volume, which is the first of its kind published by a Hindu Author. Suffice it to say here that it deserves to be widely read and studied by every one interested in the religion of one of the ancient and civilised races of mankind.

The subjects dealt with in this book are (1) General aspect of Hinduism (2) Hindu Idea of God (3) Soul (4) Evil and its Origin (5) Salvation (6) Worship (7) Religious Conduct (8) Transmigration (9) Fate (10) Sacred Books (11) Astrology (12) Superstition (13) Caste System, and (14) Religious Investigation. Of these the author has devoted three excellent chapters to the discussion of the question of Transmigration, that question of questions, which is as old as the world itself. The reasons he has given in support of this theory and the arguments he has marshalled out to meet the objections commonly raised

against it, cannot but be appreciated by the Hindus, to whom this theory is the *Sine qua non* of their faith. Just to show the nature and force of the arguments presented by the author, I shall quote here a few lines from the book under review. "We are all believers" he says "in the existence of God, who, we further believe is just, merciful, and omnipotent" and again he pertinently asks, "How are we then to account for the various differences which we abundantly see in the creation of the great God?" And having very lucidly pointed out the intellectual, temperamental, mental, physical, social, and other differences found among men, he says that "it would clearly follow that these differences were decreed by the great God in return for the actions of the respective souls in a previous existence; and that the actions in our present existence will be rewarded in the same way in our next. He further adds that "when this conclusion is admitted the theory of Transmigration may be said to have been well established." He then states the various explanations that have been offered to reconcile the inequalities existing in this world with Divine Justice, and, having refuted them, one by one, says in the very beginning of the tenth chapter, "The inequality, which we abundantly see in this world, is satisfactorily explained by the Hindu Religion, which maintains that all these differences are the result of our Karma in a previous state of existence." The whole of this chapter is devoted to the exposition of the doctrine of Karma, a subject that is full of interest to Hindus as well as non-Hindus. The main objection, that is raised against this doctrine, is that it dispenses with the existence of a God. And here it will be instructive to note the view of our learned author. He says:—"There are again certain Karmas, that bear immediate fruit, while there are others that take a long time to produce their results. The same action when done by different people is found to produce its result at different intervals. This difference is mainly due to the non-exhaustion of the force of the previous Karmas of the different souls and it is therefore very clear that to regulate the counter action or the fruits of our Karma, an intelligent agent is required to be always at work; otherwise there will be a regular confusion by the force of one Karma clashing with that of another. It is therefore very clear that Karmas of themselves cannot be said to be capable of producing the results assigned to them, and the Hindu Siddhānta School, therefore, very aptly lays it down that the great God rewards our Karmas or actions. This rule of our God

is so fixed and inviolable in itself, that the agency is forgotten, and the rule is considered the regulator of our destiny. In fact this rule of God is what we call Nature, and Nature nothing but the design planned by the great God in His sublime wisdom for the salvation of souls. This design, it must be understood, is the best possible means available for the purpose, in consideration of our nature and capacity, and God invented this design in his unlimited mercy towards us, with the sole object of delivering us from the bondage of Mala." The whole book is replete with such beautiful thoughts as contained in the above passage and bears ample evidence of the talented author being at once an earnest Hindu, clear thinker, and learned philosopher.

In this review I have confined myself to "Transmigration." But no less interesting are the other subjects dealt with. Everywhere the author displays uniform skill, judgment and wisdom. He has in him the rare faculty of making his subjects so luminous as to create in the minds of the readers a love for the truth urged in his book. Even men of alien faith will do well to read and study this book. For says Valluvar, the Sage:—

“ எப்பொருள்யார்மார்வாட்க்கேட்பினு
மப்பொருண் மெய்ப்பொருள்காண்பதறிவு.”

In conclusion I should like to commend the book of the learned Mudaliyar to the earnest attention of those interested in the study of Saiva Siddhanta as the genuine production of one who has learnt the subject at the fountain-heads. Bacon says:—"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." It is the writer's firm opinion that "The Essentials of Hinduism" belongs to the class of books, that are to be chewed and digested."

THE LIGHT OF TRUTH

OR

THE SIDDHANTA DIPIKA

AND

- - AGAMIC REVIEW - -

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known

- - as the Saiva Siddhanta or Agamanta - -

- - and in the Tamil Language. - -

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VINA VENBA.

By J. M. NALLASWAMI PILLAI, B.A., B.L.

THIS is one of the Siddhānta Ashtakam composed by Sai Umāpati Śivāchārya. The name means a Poem in *Venba* met containing queries; and is in the nature of *Irupā Irupāḥtu* St. Aruḷ Nāṇḍi Śivāchārya, and contains a number of philosophical paradoxes. The object is to bring more into prominence how Śaiva Siddhānta reconciles our various difficulties in philosophical investigation. We give the text and translation with such notes as are necessary.

கீழ்பொளிப்பு நிறையிருந் து மோகிடத்துக்
கூடலரிது கொடுவியேன் - பாடிதன்முன்
ஒன்றவார் சோலை யுயர்மருதச் சம்பந்தா
கின்றவா றெவ்வாறு கீ.

The spreading Light and darkness deep in same
Place doth not join. In me great sinner 'fore
In union, Oh Sambantha of Maruthur
By lofty groves girt round, How didst Thou stand.

NOTES.

The author speaks of his condition before sighting his Guru, because his *mala* left him by the Satgurudarsana. But God dwelt in Him before, and yet he did not profit by it. His *Pāsa* acted as a veil between him and God, as the cataract covering the eye prevents him from seeing the sun which shines all through. (1)

இருளி லொளிபுரையு மெய்துங் கலாகி
மருளி னிழையருளு மாணங் - கருவியிவை
நீங்கி னிருளா நிறைமருதச் சம்பந்தா
வீங்குன்னருளா லென் பெற.

In darkness doth light vanish, in Kala's
Joined, evil doth persist. The organs rare
Removed, the darkness fills again Oh Lord,
Here then of what use is Thy divine grace.

NOTES.

Even in all these conditions of the soul, the Divine Grace is ever active and he creates, protects, resolves and obscures. He is ever with us, even in our worst acts and is giving us help and grace to get over our toils. When we can fully recognize His ever active Presence and submit our Will to His, then do we reach the *Suddha* condition and God's Bliss. (2)

புல்லறிவு நல்லுணர்வு தாகா பொதுஞான
மல்லதில துள்ளதென லந்நியமாந் - தொல்லையிரு
ளானமலை யாவா னுயர்மருதச் சம்பந்தா
ஞானமலை யாவாய் நவில்.

The small does not become the Perfect Mind,
Is common sense. If Perfect Mind doth rise
Anew, it can't be true; Oh Sambantha
Of old faults free, Oh Rock of Wisdom, say.

NOTES.

The intelligence of the soul by itself is neither small nor imperfect and it does not grow big nor perfect by evolution. It is perfect in a sense but its intelligence is covered, veiled

as a crystal cleansed of dirt. And then the Light which it by *Ānava* and when this is removed, it shines bright again, reflects is not its own but of the Lords, and It was passing through the crystal even when dirt covered, but is only reflected after the cleansing. So this Śivajñānam is neither the Intelligence of the soul, nor did it arise anew, when the soul recovered itself. These points have to be borne very clearly in mind in trying to understand the basic principles of Śaiva Siddhānta; otherwise it is apt to be confused with other systems. (3)

கனவு கனவென்று காண்பரிதாங் காணின்
கனவிலவை சீறிது நண்ணு - முனைவனருள்
தானவற்றி னென்றா தடமருதச் சம்பந்தா
யானவத்தைக் காணுமா நென்.

The Dream cannot be seen as dream in dream :
If seen awake, it cannot be pursued ;
Lord's Grace ? He doth not join the avastas.
How then, Oh Lord, do I perceive the same?

NOTES.

One cannot think thought but when he rises to the Highest *Suddha* condition this is in a sense possible. (4)

அறிவறிந்த தெல்லா மசத்தாரு மாயின்
குறிபிறந்த நின்னுணர்விற் கூடா - பொறிபுலன்கள்
தாமா வறியா தடமருதச் சம்பந்தா
யாமா ரறிவா ரினி.

All that perceived by mind is Asat, so
Thy Mind beyond all mark I can't perceive.
Sense organs can't perceive by themselves, Lord
Of Maruthur ; What then am I to see?

NOTES,

All that we can perceive can be objective only. The object cannot perceive the subject. If we can perceive God, He should become objective to us, but this cannot be, as He is the True subject, the very Thinker of our thoughts, as the

Upanishad (*Brihad-II. 4 13*) pertinently puts it, "How should he know Him by Whom he knows all this? How, Oh beloved, should he know the Knower?"

"Thou couldst not see the seer of sight; thou couldst not hear the hearer of hearing; thou couldst not perceive the perceiver of perception; nor know the knower of knowledge. This is thy *Ātma* (God) Who is within all. Every thing else is of evil (*Asat*)."
(*Brihad. III, 4, 2*).

The *Taitiriyopanishad* declares (*II. 9*). "From all words fall back, not reaching and mind as well." Man can perceive God by His Grace alone. "A man who has left all grief behind sees the Majesty, The Lord, The Passionless by the Grace of the Creator."
(*Svetas. III, 20*). (5)

கிற்றறிவு முற்கிதையிற் றேர்வாரின் ருஞ்சிறிது
மற்றதனி னிற்கிலருள் மன்னுவாந் - துற்றமுகின்
மின்கொண்ட சோலை வியன்மருதச் சம்பந்தா
வென்கொண்டி காண்பே னிடான்.

If self is lost before, there is none to join;
If self remains in part, Grace will not fall.
Oh Sambantha of Maruthur, with groves
Cloud-capped, with what can I perceive Thy Self?

NOTES.

This states the same puzzle which St. Meikāṇḍān had stated before in XI, 2, 5. In mukti union, if soul perishes before union, then there is nothing to unite with God. If it does not perish, there will be duality. Losing one's mala, it sinks into God as the salt dissolved in water losing not its personality but its individuality, its sense of 'I-ness' and 'my-ness,' 'நான்கெட்டு' dedicating all its acts and Will to God, it is then he becomes One with God, or God alone becomes Supreme "நான்கெட்டு சிவமானவா", "சென்று சென்று அனுவாய தேய்ந்துதேய்த்து ஒன்றும் திருப்பெருந்துறைவன்."

உன்னரிய சின்னணர்வ தேரங்கியக்கா லொண்டருள்
தன்னவாவு ணண்ணிது தாறுத - மென்னறிவு
தானறிய வாரா தடமருதச் சம்பந்தா
யானறிய தெவ்வா நினை.

Thy grace past Thought when It did rise, the bright
Tattvas can't apprehend. And my own *Jīḍa*
Can't sense the same. O Lord of Maruthur
By large ponds girt, How then can I know, Thee ? (7)

அருவே வருவன்று உருவே வருவன்
நிருவேறு மொன்றிற் கிசையா - வருவேரிற்
காணில் உயர்கடந்தைச் சம்பந்தா கண்டவுடற்
புணுமிதைக் கென்னும் புகல்.

If formless God can have no form, if with form,
He can't be formless ; both can't apply to one,
O Sambantha of Tirukaṇṭhai,
How then does God assume His blessed Form ? (8)

NOTES.

Rūpa and Arūpa and Rūpārūpa are all terms applying to matter. God is not matter and is Pure Chit. And all His Forms are out of Chit, out of His Chit-Śakti, of the Form of grace Divine, and He can assume any Form He likes and in which He is thought of by His Bhaktas. See verses 38 to 70 of Sūtra I, of *Siddhiyūr* and my notes thereon.

இருமலத்தார்க் கில்லை யுடல்வினையென் செய்யும்
ஒருமலத்தார்க் காளை யுரைப்பேன் - திரிமலத்தார்
ஒன்றாக வுன்னா ருயர்மருதச் சம்பந்தா
அன்றாகி லாமா நருள்.

Those with two Malas have not body sure
How will Karma affect ? What then of Those
With one Mala ? The Three mala covered stand
Alone, Oh Lord, if not, How then explain ? (9)

NOTES.

There is often a misunderstanding that when Vijnānakalars, Praḷayākalars, and Sakalars said respectively to have one mala, two and three respectively, the first two classes have no corporeal bodies. The author tries to remove this misapprehension and we had long ago tried to point this out in our table of Tattvas (Vide *Studies in Śaiva Siddhānta* page 35). The Third mala here means only Asuddha Māyā and *Praḷayā-*

kalars and *Vijñānakalars* have their bodies in *Suddha Māyā Tattva* such as *Nāḍha*, *Vindu* &c.

ஒன்றிரண்டாய் நின்றுணரி லோர்மையதா மொன்றாக
நின்றிரண்டா மென்னிலுயிர் நேராகும் - துன்றிருந்தார்
தாங்கியவாழ் தண்கடந்தைச் சம்பந்தா யானாவி
போங்கியவா மெவ்வா றுரை.

If One did part in two and one become
True One-ness won't result. If Two, One doth
Become, the soul will die. Oh Kaṇṭhai's Lord
How then did I become raised as Śivam,

NOTE.

The old puzzle is stated in another form. The relation between the two is Advaita or ananya and the soul's nature and connection is such that it becomes one with whatever it is attached to losing its own individuality. But for this peculiar nature of Jiva, postulated in Siddhānta this One-ness is not possible.

காண்பா னுங் காட்டுவதும் நீத்துண்மை
காண்பார்கள் நன்முத்தி காணுந் - காண்பா னுங்
காட்டுவதும் காண்பதுவுந் தண்கடந்தைச் சம்பந்தன்
வாட்டுநெறி வாரா தவர்.

The seer, the sight and seen devoid one sees
True Freedom wont result. With seer and seen
And sight if they do see, they are those who
Fell not in the burning path of my great Lord. (11)

NOTE.

This gives the true doctrine of Jñāthuru, Jñāna and Jñeya. It does not mean that all such perception of God's Power and Bliss and Presence is lost. If so, there can be no real mukti. What is meant is there is no objective Perception of God by the soul or சுட்டுணர்வு. It is when the soul loses this சுட்டுணர்வு and sinks more and more into God, it can feel His Grace.

ஒன்றி தருக்திவ னூணு முதுதொழிலு
மென்று மிடையி விடமில்லை - பொன்றித்
தெரியா வருண்மருதச் சம்பந்தா சேர்ந்து
பிரியாவா நெவ்வாறு பேசு.

While one performs Karmic acts and eats fruits
There's e'er no place of his own self. O Lord
Who present everywhere dost shower Grace
Say how I can ne'er separate after.

(12)

NOTE.

It is God that secures the deserts of each according to his karma, in bhanda, as He is with them in all their acts and in all their enjoyments. When freed also, though they perform karma it is God. That enjoys the fruits of karma and not the Jivanmukta. They are not tainted by the karma they do, as had dedicated all their acts to God.

அருளா னுணர்வார்க்கு அகலாத செம்மைப்
பொருளாக நிற்கும் பொருந்தி - தெருளா
வினாவென்பா வுண்மை வினாவாரே ஓர்மன்
ஈனாவின்பால எய்துவத்குங் காண்.

With Grace one tries to know, its lasting truth
Will appear without doubt. If other wise
They do not care to know this Poem's Truth
It will be like the fool in dream drinking middle.

(13)

Praise to Saint Umapatishivam.



THE EVOLUTION OF TAMIL VIRUTTAMS *

By E. N. TANIKĀCHALA MUDALIYĀR, B. A.

I. INTRODUCTION.

In Tamil Literature, works of great importance as Rāmāyaṇam, Bhāratam, Chintāmaṇi, Chūlāmaṇi, Tēvāram, Tiruvāṣagam, Nālāyiraprabandam, Tāyumānavar, etc., are almost wholly written in Tamil *Viruttams*. *Viruttams* form now no unimportant part of our poetic literature. Any modern Tamil poet, who is asked to compose a stanza on any subject, chooses to select one kind of *viruttam* or another, not because that he is unable to compose easily any other kind of verse, but he prefers it to others, as it is very musical or melodious. Though *viruttams* were being composed in our language for not less than fifteen centuries, we are disappointed to find that our ancient Tamil grammars speak nothing of *viruttams*, and even our modern grammarians keep the prosody of Tamil *Viruttams* in a classificatory stage. The appeal to the poet's trained ear for judging the correctness or accuracy of metre of any given *viruttam* seems very arbitrary and is sometimes (naturally) unsuccessful.

When we peruse Rāmāyaṇa and more ancient works written in *viruttams*, we do not find any ground for presuming that *viruttams* were written without their prosody. It was an unwritten prosody, so well known as the form of Shakespearean drama in our day. Though there is no book in Tamil to show what a drama on the model of Shakespeare ought to be, almost every modern Tamil student knows the general form of a Shakespearean drama, as he possesses an equal, if not a better, acquaintance with English than he has with his mother-tongue. Similarly

* A lecture delivered at the annual meeting of the 'Tamilian Archaeological Society in May 1910 at Pachayappah's Hall.

most of our Tamil poets from Tiruvalluvar * to Kamban and to some extent his successors possessed a first hand and excellent knowledge of Sanskrit. It was then that the Āryan language and literature had the best influence over the Dravidian minds.† It is a patent fact that some species of *viruttams*, if not all, were originally imitations of certain Sanskrit models, and Tamil scholars probably thought that it was unnecessary to write the prosody of *viruttams* that was well known to every one, and thus evaded their duty by calling *viruttam* a kind of *சொந்தம்* and so forth. Besides they never foresaw the difficulties that present themselves to us this day. And the conservative Tamil Grammar will never allow the rules of Sanskrit Grammar to be copied into it.

When Tamil lost its patronage, the enthusiasm for the study of Tamil waned, and, *a fortiori*, the interest of our countrymen in the simultaneous study of Tamil and Sanskrit. If poets of established fame should call *Tamil* a Saturn, at a time when Tamil was the language of some states, what its fate should have been after the downfall of the Tamil Kingdoms may be easily imagined. Since the first year of the Madras University, Tamil began to get life again and it progressed in different ways. Yet the prosody of Tamil *viruttams* sunk into oblivion and would be so till now but for the energy of the late Mr. T. Virabhadra Mudaliyar, B.A., B.L., whose genius and untiring patience gave fruit in the original grammar of *Viruttapāviyal*, in 1885. Though it contains almost everything that relates to the structure of Tamil *viruttams* in a nutshell, the book is over-concise and too condensed to be assimilated into the head of an average

* Tiruvalluvar is one of the landmarks in our Literature.

† We find the influence of Sanskrit even during the age of Saṅgam. The conflict between the Buddhism, the Shāmanāyā and the Hinduism in the Tamil country made the study of Sanskrit a matter of necessity.

Tamiḷ student, and during the twenty-five years of its publication, even twenty-five persons do not seem to have read it completely. The present discourse follows to some extent the theories of the said author, which will be quoted very freely in the words of *Viruttapāviyaḷ*; but our subject-matter and purpose are different.

2. VIRUTTAMS AND ORTHODOX TAMIL GRAMMARS.

Though the *Nannūḷ*, and other orthodox Tamiḷ grammars postulate that *Sound* is prior to *Symbol*, and so indirectly admit the preference of sound to symbol, we do not find in them even a single instance where this fundamental principle was openly adhered to by them. On the other hand, a directly opposite application was unconsciously propagated by them in the calculation of *Māttirai** (மாத்திரை). The number of *māttirais* in a word, according to the orthodox grammarians, is the sum total of all the *māttirais* of all its letters. In viruttam-poetry where music invariably plays an important part, such a mechanical addition cannot hold good and a word ought to be viewed as an organic whole and not as an addition or sum total of isolated bits. It is impossible to make fractional calculations of *māttirai* in a musical foot, and the sub-divisions of the unit really serve no purpose. Half a *māttirai* (the value given to a consonant) being a very inconvenient and abstract element, our Tamiḷ-Sanskrit scholars found a convenient way of getting rid of the fractional figures, consistent with the real sound of melodious feet, and the meanings of symbols were thus understood by them :—

When a consonant follows a short vowel (சுற்றியிற்) in a syllable (or அஃசு), both of them together have the value of two *māttirais*. But even when two consonants follow a long vowel (நெட்டியிற்) all of them together have only two *māttirais* in sound. Though it may appear paradoxical that if equals be added to unequals they make their sums equal

* i.e., measure of a short vowel.

yet, in the musical pronunciation of words in a foot of a *Sanda viruttam*, the apparent additions of consonantal sound are not to be treated as mere mechanical additions, but as indicating a pause or prolongation, as the case may be, of the preceding vowel sound. In all *Sanda-viruttams*, a solitary short vowel can therefore be the only syllable that can have one *māttirai*. This is the first deviation of the Tamil *viruttam* prosody from the orthodox Tamil grammar.

The second deviation is the dispensation of *Niṭṭal Vikūram** (கீட்டல் விகாரம்) in *Sanda-viruttams*. The reason for this is that the musical prolongation of the vibrations produced by the sound of a short vowel for double the usual period is not the same as the sound of a long vowel akin to it. Instances of it are common in Kamban, Tevārams of Sambandar and Sundaramūrtigaḷ and other famous works in our literature.

The third deviation by which the sound is preferred to the symbolic form is the use of one kind of *sir* (சீர்) or foot for that of a different kind which is generally expected there†—such a use not interfering with the harmony of the line as a whole. A common instance of such a substitution is the use of a மாங்காப்சீர் for a விளச்சீர். A விளாம் or a long *viṭāchir* is being used by our poets in the place of a காப்சீர்‡. Never a விளாங்காச்சீர் as மந்திடாய"—a correction,

* *Vikūram* is a change either of hardening, softening, lengthening, shortening, inserting or omitting any letter in a word for the sake of metre.

† Vide the use of the obsolete *sir* தேமாந்தண்பூ for தேமாங்கனி or புனிமாங்காப் as was scan the first chapter of Sundaramūrti Nāyanār's *Tevāram*.

‡ A விளாம் is always equivalent to a காப்சீர். Such a usage is revealed in modern poets like Mr. Arunachalam Pillai, the Tamil paṇḍit of Mahboob College, Secundrabad. In his work திருமணமாலை, composed on the occasion of the marriage of a daughter of Rai Bahadur Vāsudeva Mudaliyar of Nagpur, a விளாம் as யாணைபா is used for a காப்சீர் in the Invocation or காப்புச்செய்யுள்.

made in the Matriculation Text for 1907 in Sambandars' திருவையாற்றுப்பதிகம், “ ஊன்பாயும் முடைத்தலைசொண்மந்தி, பாய் மடுக்கள் தோறும்” etc., —is used in any *viruttam* of our literature. Even in a *venbā* where form is more cared for, a விளங்காய் is seldom used.

The fourth deviation is necessary consequence of the other three. It is the treatment of all kinds of *sīrs* as identical when they have equal cumulative length of *māttirai* in a *Sanda-viruttam*. In most of the *Sanda-viruttams* from the small *Kali-viruttam* species to the Octa-metric ones and their multiples, feet of equal *māttirai* are the cause of the melody. In *Mānorama* (a kind of *Kali-sanda-viruttam*) we find, besides its peculiar characteristics, four feet each made up of three *māttirais*. A similar *sīr* added to it with a long vowel sound at the end, constitute a *Sanda-Kalitturai* having the name *Seṇi* (சேனி). A foot more in *Seṇi* will enlarge it to a beautiful hexametric *Sanda-viruttam*. Similarly the seven-footed *Sugandi* (சுகந்தி) is formed. These grades of evolution are found not only in the *viruttam* of three *māttirai-sīrs*, but also to some extent in four and five *māttirai*-feet. The famous first stanza of *Tāyumānavar* consists of six five-*māttirai* feet with a long vowel in the end in every half of its line. These will be dealt with later on.

The fifth deviation of the *viruttam*-prosody is the freedom given to musician. Consonants which do not get a high pitch in sound may be treated as absent when their presence interferes with the melody of the line. This is due to the reluctance to use the artifice of *Vikāram* in *viruttams*. Instances are common in Kamban who is a radical revolutionist; without posing himself as one, he set at nought the tyranny of custom in Tamil *viruttam* prosody, and had gone to the extent of improving the existing models by omitting, adding or changing a foot in certain types of *viruttams* which puzzle us sometimes.

Though reformation was being carried on to a great extent in Tamil prosody during the middle ages, we find even in these reformers orthodox Tamil grammar expressing itself as an instinct. When a certain rule of a viruttam gives *Veṇḍalai* (வெண்டலை) any deviation from the rule keeping up the same *talai* (தலை) is considered no deviation. The causes of all these would be evident if we care to know.

3. THE ORIGIN OF VIRUTTAMS.

Viruttams are not of indigenous growth. They were mostly transplanted from the northern Āryan soil and they underwent complex modifications in the Tamil environment. The Tamil soil was not fit to receive them in the beginning. The soil itself had to be rectified before it could give any nutrition to the foreign plants. It is here proposed to trace out the various processes by which the Dravidian soil was broken and made fit for the novel cultivations.

Every Tamil Student knows something of three great Tamil Saṅgams, the *Talaichāṅgam* (தலைச்சங்கம்), *Idai-chāṅgam* (இடைச்சங்கம்) and the *Kāḍai-chāṅgam* (கடைச்சங்கம்) i. e., the first, the middle and the last academies. Tradition relating to the first academy takes us back to the time of *Agastya*, who is popularly known as the Indian Æsculapius. The events of flood etc., ascribed to this pre-historic period make us believe that the present southernmost limit of India, the Cape Comorin was no southern limit to all, and that India extended towards the south hundreds of miles off. The first and the second Saṅgams are alleged to have been washed away by floods. Anyhow the president of the first Saṅgam, the first grammarian in Tamil, is considered a *Siranjivi* (an immortal) and is supposed to reside invisible in some cave of *Podiyamūmalai* in Southern India. To this immortal Indian Æsculapius are ascribed the metrical treatise on medicine written in Tamil-viruttams. It is only an expert in medicine that can enter into discussions regarding the prescriptions in these books, which would be irrelevant

here. But if one should view the literary aspect of these works, one should come to the conclusion that they are either spurious or written by one named after the great genius. It is certain that Agastiya, the president of the first Tamil Saṅgam, knew nothing of Tamil Viruttams—the four kinds of metre that were current during the time of Tolkāppianār or the Middle Saṅgam being வெண்பா, ஆசிரியப்பா, ஷெண்பா and வஞ்சிப்பா and no more.

In those days the literary influence of Tamil Saṅgams was tyrannically paramount. Though they produced excellent works which may be preserved as valuable relics of our ancient literature, their narrow-mindedness retarded the free growth and development of our language. Any work published by anybody to be made a part of our literature required the sanction of these 'sovereign organs of the highest literary authority' and there was no appeal against their judgment 'in matters of intellectual tone and taste.' Hence many a good work seems to have sunk into oblivion or was caused to be destroyed, because the Saṅgam did not approve of its merit. Tradition says that even Tiruvalluvar had much difficulty in convincing the Saṅgam puṇḍits of the merit of his *Kuraḷ* and he could not successfully do so, till he was able to upset them and make the board give room to his book only. This shows that his work was not recognised till the last academy was abolished.

Tiruvalluvar is the first literary reformer of whom we have any historical account. It may be probable that for centuries before him many unknown authors sank into oblivion owing to the conservatism of Saṅgam and this would have paved the way for Tiruvalluvar. We can also infer from the story of Tiruvalluvar's life that his success and the merited downfall of the Saṅgam was earnestly prayed for by the public; and the Saṅgam Puṇḍits in spite of their knowledge, ability, intellect, productiveness, beauty and grandeur of their art were fast losing their popularity

owing to their pride, arrogance, narrow-mindedness and their tyranny in the literary world.

We may infer from the traditions that the Saṅgam considered *Kuraḷ* as an innovation not sanctioned by usage. They doubted whether the “திருவள்ளுவப்பயன்” can be called poetry at all. Tiruvaḷḷuvar contested that it is a species of *Veṇbā*. Tiruvaḷḷuvar could not be defeated in logical arguments. The last test—the most fatal test—to the Saṅgam—was applied viz., whether the Saṅgam’s magical board could give any room for *Kuraḷ*. The board contracted and gave room only for the book, and the forty nine pundits who were majestically occupying the board hitherto, were magically thrown down into the golden-lotus-tank, and with great difficulty they swam to the bank and saved their lives. Thus ends the history or our mythology of the last Tamil Saṅgam. The muse that was wrongfully confined by them and was being squeezed beneath their seat, flew with all her vigour throughout the length and breadth of the Tamil world.

(To be continued)



WOMEN AND WHAT TO DO FOR THEM.

By T. S. SOMASUNDARAM PILLAI.

The question will be asked how a contribution headed "Women and what to do for them" can be justified in such a religious Journal as the Siddhānta Dipika whose purpose to the world is solely to impart divine researches to the theistic humanity. The answer is quite plain. We do not stop with the common reconciliation which will be offered to this question that women form a portion of human beings equally fit to receive religious training as men and as such every facility as available for man ought to be made available for women alike. We go still further. Unlike other religions and philosophies, the Śaiva Siddhānta is a practical religion which we live every day. No impracticable theories are propounded by this philosophy and the conduct of men towards women forms but a portion of the dictate of religion and a true Siddhānti is bound to give a religious aspect towards the treatment of the members of the fair sex, be the relation what it may.

The most lamentable condition in which we find women in this land makes us pause for a moment and think if there is a parallel to such a state of things in any other clime. Students of the social history of the world clearly tell us that in other continents women are treated with greater respect, that they are very carefully educated and that every effort is made to make their life as smooth as possible chiefly with the view that it is they who make the future nation of the world. Healthy and long lived children are required to constitute a powerful nation and this fact is not ignored by men, responsible citizens of the state and the rulers of countries offer their possible help towards the achievement of such objects. The Japanese continent exhibited to the world a few years ago the gallant bravery of woman-hood in the sincere and bold despatch to the battlefield of every male relation in the family, and still more, in the heartfelt rejoicing by women

when they heard of the news of the death of their kith and kin in the battlefield. Surely such a spirit in womankind is not at all a make of yesterday. Time alone must manufacture this spirit and conditions prevalent in the country must smoothly yield space for such a development.

What do we find in this land of whose ancestral civilisation much is being boasted by the present day men? We do not hesitate to admit that in the matter of privileges extended to women there were many in the past ages which, for reasons which need not be explained here, were curtailed in course of time. Though we find women of eminence in literature, women who led highly religious lives—too high to admit of even one birth more in this mundane world—most painfully does it strike us to see around us our own sisters, wives and daughters immersed in ignorance, in matters material as well as spiritual. If we ourselves, who know our lineage, who have come to that stage of development whence we can try to know what God is and how to attain His grace, are instrumental in not aiding to uplift our women socially, morally, intellectually and above all religiously as far as lies in our power, we cannot reasonably justify our existence. In our daily life we hear it stated, and we ourselves observe, that seldom a husband and wife have both attained the same stage of advancement of thought. If this inequality exists in 90 cases out of every 100, the reason is plain that such a match has been ordained to raise the lower stage to a higher one. Such opportunities ought to be availed of instead of being neglected and that will be wisdom on the part of mankind.

Our women are kept in ignorance. Though the population of men who objected to female education two or three decades before is getting thinner, the number of girls who attend school is yet low. The impression that education to women is fraught with harm has almost been effaced and the substitution of female teachers in girl's schools has induced many a parent to send their daughters to schools. Yet there are many young girls in villages and even in towns who are not being educated. We do not advocate that our girls should necessarily have English education nor

should they be compelled attendance at school even after they attain puberty. By all means give English education if possible but before you do so, see that all the excellent books in the mother tongue which preach morals, good womanhood, and other spiritual virtues are placed in their hands and studied to advantage. First make her an ideal of our home worthy of our ancient lineage and then, craving existing, give her the benefit of a foreign language and an idea of the civilisation of the people who speak that language. As we said above, we do not insist on girls attending school after they come of age. It is rare that a girl is unmarried when she attains maturity. She soon after comes under the sway of her husband and it must be the duty of the husband to look to advance her knowledge from that time and see that her early education bears fruit in course of time.

Elevation of our women is also another item which should engage our attention. In matters affecting our family life, our women are never given an upperhand, much less, consulted in matters of domestic interest. Every question, we know, has two important sides and similarly every household has two important personages, the husband and the wife. A free discussion of things is what is wanted. The opinion, coming from an educated wife, must have some sanity about it and one cannot easily and totally reject it. Give all respect and due attention to it and come to a common understanding and you will have peace and harmony prevailing in your homes. Yet this is not what we find around us. How many instances do we unconsciously come across in which a wife is leading a separate life from her husband, not chaste very often? How many suits for maintenance do we read of in newspapers almost everyday? How many murders do we find investigated by the authorities in Law Courts? Shall we not avoid all these by paying careful attention to our women?

We agitate for political reforms on the platform, we take pride in saying that we move in high circles when the head of a district or a province invites us to a garden party and shakes hands with us, we constantly write to newspapers advising this body and that to walk on the right lines, we at times go to the extent

of advising mature minds even when their acts show high statesmanship, but of what use is all this when we ourselves do not know what our defects are both individually and collectively and set our homes right before we discuss of politics in Kamschatka and rebellion in Macedonia ?

Civilisation is advancing by leaps and bounds ; wonders such as railway, telegraphy, wire and wireless, telephones, steamships and airships, have all come into existence; dumb men are made to read and write in schools, things impossible are now presented before our eyes as possible, and one cannot see how such common things as education, elevation and freedom to our young women cannot be made possible to our home girls only if we have the will to give these to them. Let Heaven grant us the courage and resource to raise our women to that stage which they really deserve as makers of the future generation.

Good associations for ladies is an important factor which we must provide for. By bringing them into contact and by allowing them to express their opinions and discuss social questions, much good can result. Hundreds of men's meetings have been thorough failures; because the orators never had the co-operation of their women when they went within their homes. Care should however be taken that, in Ladies' Associations, advantage is not taken to admire the make of a particular jewel or the weaving of a laced saree—thus resulting in ladies cultivating envy and avarice and become an every day burden to the husband or brother. Virtues and knowledge leading to improvement should be the chief aim of such associations and it would not be safe at this stage to leave such gatherings entirely in the hands of the members of the fair sex.

Members and sympathisers of the Śaiva Siddhānta Mahāsamaja really admire at the yearly conference the two eloquent lady speakers, Srimati Achalāmbikai Ammal and Srimati Āṇḍāḷammāl. If these ladies have the enviable gift of a flowing talk, they have equally learnt to make a solid speech as well. Morals from *Periya Purāṇam* at every stage of a devotee's life and philosophy as expounded by the great sages of this school come pouring as if

from a reservoir and one cannot see why ladies of this kind should not be many. Given the training and culture and freedom of thought, we are sure to have in our midst ladies of the type of Chandramati, Damayanti, and Sāvitri who represent typical wives and Kāraikālammaiṃyār and Droupati who represent typical women-devotees of the Lord.

The screw entirely rests in the hands of men alone and the future woman will be made according to how the screw is turned. If religiously—by it is meant mentally, morally, intellectually and spiritually—we wish to keep our women at par with us, we will be only acting up to that chief dictate of religion that to love God is to love His children. Women are children of God as much as men and to find God in a woman as in a man would be quite in keeping with religion.

NAMMALVAR'S TIRUVIRUTTAM.

Verse 42. (Van Kūṟṟ. arai-y-a).

Heading.—By her Lord's glance overcome, the wondering
Bride,

Portrays the eyes which her did conquer thus.

Text.—To me—who, rev'rent, grasped the feet of my Blest
Lord.

Who swelled his frame so as to reach beyond the skies,

Like one who doth address all, say'ng—

"The wide expanse of earth and heaven,

See ye, suffice not for my feet !"*

My Lord's wide eyes shined like a lake—

Whose soft stalked lotuses being,

By strong wind, bent aside, thronged in a nook expand !

Explanation.—When our Seer's thus grieved, God showing
how he stoops to him,

Casts on him his kind glance, seeing which our Seer
exults,

Intense thought having grown into a second sight.

Our Lord's arms, Hanumān erst praised, saying :—

"These long—round—arms, resembling as they do,

Long—round—wood-pieces wherewith gates are barred,

To jewel all, can beauty, O, impart !

Why then are they decked with no ornaments ?" (Rāmā-
yaṇa—"Ā yatāścha"&c.)

* The following Christian expression, note :—

"Easy in words, thy style's in sense sublime.

On its blest steps each age and sex may rise.

'Tis like the ladder in the patriarch's dream, (Gen., 28.12.)

Its foot on earth, its height beyond the skies."—Lines addressed to

William Sherlock, D. D., (Dean of St. Paul's), and prefixed
to his *Practical Discourse concerning Death*. (Edn. of 1824.)

Verse 43. (Kan-n-um-jem-dūmarai.)

Heading.—The Bride describes the beauty of, the Bridegroom's Form.

[Phidias, when he formed his Jupiter, did not copy any object ever presented to his sight ; but contemplated only that image which he had conceived in his mind from Homer's description.—Proclus, cited in Sir Joshua Reynolds's *Seven Discourses on Art*, opening of Discourse III. See *ante*, "Mottos and Testimonies," end of Head XXVII.]

Text.—Red-lotus-like are His eyes, hands and feet !

My Lord's Fair Form's glow is like that

Of a unique blue-mountain great !

Idea adequate of it

Can e'en those wisest be'ngs have, who

Res'dents are of the Highest Heav'n—

Which is above the solar sphere,

Raised though the latter sphere 's itself

Above the sky of common gods ?

Explanation.—Pond'ring the beauty of th' Lord's eye, our Seer 's led on

To ponder that of other limbs and body whole,

And, wondering, exclaims—that grasp complete hereof

Isn't possible to him or e'en the highest Beings,

Thus was our Model lady Sītā led to think

Of Rāma's body whole, when She did see His ring !

The ring, the finger did suggest, the last the hands,

The hands the body ;—this, in thought she straight em-

braced ! (Rāmāyaṇa 5.36.4.—"Grihītvā Bhartāram iva samprāpta." Cp. too, id., 5.38,72, as to Hanuman's realisation of Rāmā—"Hridayena gato Rāmam, śarīreṇa tu vi-shttitah !")

Verse 44. (Nīram uyar-kolam-um.)

Heading.—The Bride describes the greatness of her Lord.

Text.—(1) Complexion Fair, (2) Adornment High,

(3) Name, (4) Form, speak of as such and such,

Those who 're, through toil, grown wise.
 By their high ken they 've gained indeed
 Some light as to each of these points.
 Yet, of this Being towers
 'Thout equal or superior,
 Not *one* trait have they wholly grasped !
 Their has n't sufficed for this ! *

Explanation.—"How can you say—God's qual'ties are inscrutable,

While various system-founder's wise, do these detail ?"

Thus, one may ask. To this our Seer thus replies :—

" E'en *they* know not the *whole* t̃ruth on this Theme

"Those Attributes Benign--His Saints ascribe to Him,

Those attributes God will clothe Himself in, in Hea'en?

The Maxim—'As we sow we reap', means nothing more.

'More things in Heav'n and earth than are' thought of by
 us,

The 'foresaid maxim doesn't preclude our see'ng when
 free."—Vedāntāchārya. = "Upāsita-Guṇāder yā" &c.)

Verse 45. (Per'-um gēzhal ār,)

Heading.—The Bride exults, remembering how
 Her Lord, all from the Deluge saved.

Text.—Poor heart ! remember how, even when the Deluge
 swept,

The Lord—incarnate as boar-shaped Flood-diver huge,

Saved us with steady glance of His wide lotus eye !

Is any one knit with him by such ties as we ?

At that old time, enjoyment too of him, we had !

* Compare the following ancient anecdote :—

Four blindmen 'gan an el'phant's form to scan.

Touching the ear, " 'tis winnow-like" one cried.

Touching the tail, the next said—"broom-like 'tis."

From th' trunk, the third held it is pestle-like.

From th' leg, the fourth compared it with a palm.

None *meant* to lie ; all *erred* ; for, each 'gan say'ng—

"It" instead of "the part of it I probed."

Can 'whelming birth-griefs, say, e'en *near* such as we are?
May'st thou, all perturbation ov'r, the blest state reach !

Explanation.—"Say'ng—"God, His greatness made me see,"
you do exult.

Can bound souls e'er enjoy the bliss reserved for the free?"

Thus, one may ask. To this our Seer thus replies :—

To us—on whom His grace He hath in fulness show'ed,
Fear-cause there is none. Let us remember our Lord's
words:—

'Who but *once* trusts Me, and prays saying—"I am
Thine,"

Him I, 'bove fear from all be'ngs, raise. Thus have I
vowed." (= "Sakrid eva prapannāya" &c.—Rāmāyaṇa,
6.18. 33-34.)

["Theistic optimism's this" philosophers say.

"The Doctrine of Saints' Final Perseverance," this

By Christendom is called'. May all souls thus be blest !]

I. (1) "From ripe Saints, *none* ; (2) from warriors, *foes* ;
(= "Kasyāpy aghātakō viprah," &c.)

(3) From shopmen, *trusting customers*;

(4) From mob-men, *all* ; have cause of fear."

II. "He whom we cause fear, fear spring is to us."
(= "Bhayam bhīrāddhi jāyate ?")

III. "*That* creature whose flesh I eat here,

c="Mām sa khādayitāmutra, yasya māmsam ihādmya-
ham." Manu 5,55.)

Will me hereafter eat up too."

IV. Rāma alone eyeing, they, from mutual hurt abs-
tained" (Rāmāyaṇa, = "Rāmam evānu-paśyan-
tah."

V "He who—(1) grieves not the world, (2) hence, is not
grieved by the world,

Does not (3) Exult (4) hate, (5) fear, or (6) grieve, from his
being (Gītā 12-15) = "Yasmān no'dvijate" &c.)

Affected differently by different souls,

Is also ('mong those who are) dear to me.

VI. "Ladies (at bath,) straight clothed themselves
 Abashed, on see'ng Seer Vyās *follow*
 His son of all-transcendent worth !
 Strange ! they had n't done so, see'ng the son !
 Seer Vyās, see'ng this, the reason asked.
 'The sexes thou distinguishest,
 This, thy son doesn't, see'ng God *alone* !
 Such was the answer they vouchsafed." ("Drishtva 'nu-
 yāntam," &c.)

This thought the Moslems thus express :—

A woman and a clod, my eye
 May see at once, but if, on *that*
 It dwells more than on *this*, it lusts.
 In diff'rent first-sight 's innocent (= "halāl"),
 The second instant's sight is lust (= "haram".)
 See'ing and trusting God, man 's thus blest !

VII. "Our provision for the moment of death, is the
immediate abandonment of the thought—"What
 shall we now provide against that event ?", says
 our Good-Word Jewel, Sentence 79.

"Whoever shrinks back on see'ng a tiger come,
 Is not a full-blown Saint", the Moslem say.
 This text, Macaulaty says, brave William's faith well stood
 (See Macaulay's Hist. of Eng.)

Fearless, who at a lion stares, he is n't
 Hurt by the lion" lion-tamers say.

"In Africa's wilds I stood pray'ng,
 And lions tamely went past me !"
 Such is Livingston 's test' mony !
 (See th' *Presbyterian*, Edinburgh.)

"Who finds not Providence all good and wise,
 Alike in what it gives and what denies?" Pope's *Essay*
on man.

"If on thy right cheek one emites thee,
 Show him thy left cheek too" says Christ (Matt. 5.39.
 = Luke, 6.29.)

"Bless them that curse thee, Manu says.

The villain's maxim is "As mine is mine, thine too is mine"
The honest worlding owns—"As mine is mine, thine too is
thine."

It is the saint who says,—As thine is thine, mine too is
thine."

For saintliness, when ripe, is Magnanimity Divine ' vide,
May Universal Religion.

Verse 46, (Maḍa' nāmjam enr' um.)

Heading.—The Bride cries : "I, my heart, as message bearer
sent ;

But it, without returning, hath staid with the Lord!"

Text.—Those who, thinking their heart's (1) an instrument
and (2) theirs,

Mean to send it on bus'ness as a messenger,
Had better not do so. For I erst sent my heart,
As messenger from me to wait beneath the feet
Of that Saviour—who, with His finger nails, did tear
With ease, the heart of that bad soul who "Golden" 's
named ;

My heart, departing from me, fleetly went, and, with
Firm will, rejects all thought of me by whom 'twas sent
And 's owned, but, till now, 's roaming gaily with the lord ;

Explanation.—Our Seer, with inner eye enjoy'ng the Lord, to
hug

Him outwardly attempts. This not succeeding, cries :—

"My heart joined God, 'yond possibility of return !

Yet, ah ! I roam, to touch of worldly things exposed !"

[Compare the follow'ng lines of Goldsmith's *Travel'er* :—

Where'er I roam, whatever realms to see,

My heart, untrammelled, fondly turns to thee !"

Ideals' fruition full, 's realised in heav'n alone.

Till Heav'n 's reached, let 's ideals fore our mind's eye
keep !

Thus say'ng, Tennyson's son-in-law inscribes a work.

"Model for imitation choose " says Cicero (Reynold's *Seven
Discourses on Art*, middle of Disc. VI).

"The poets, orators, and rhetoricians of antiquity, are continually enforcing this position, that all the arts receive their perfection from an ideal beauty, superior to what is to be found in individual nature. 'They are ever referring to the practice of the painters and sculptors of their times, particularly Phidias (the favourite artist of antiquity) to illustrate their assertions...says Proclus... 'Phidias, when he formed his Jupiter, did not copy any object ever presented to his sight ; but contemplated only that image which he had conceived in his mind from Homer's description.' And thus Cicero speaking of the same Phidias 'Neither did this artist,' says he, 'when he carved the image of Jupiter or Minerva, set before him any one human figure as a pattern, which he was to copy ; but having a more perfect idea of beauty fixed in his mind this he steadily contemplated, and to the imitation of this all his skill and labour were directed.' This can only be acquired by him that enlarges the sphere of his understanding by a variety of knowledge, and warms his imagination with the best productions of ancient and modern poetry...the object...is that one great idea which gives to painting its true dignity, that entitles it to the name of a Liberal Art and ranks it as a sister of poetry." (Id., Discourse III.)

"We can easily, like the ancients, suppose a Jupiter to be possessed of all those powers and perfections which the subordinate Deities were endowed with separately." (Id., Discourse V.)

"The effect of the capital works of Michael Angelo perfectly correspond to what Bourchardon said he felt from reading Homer. His whole frame appeared to himself to be enlarged and all nature which surrounded him diminished to atoms." (Id., middle.)

"Poussin lived and conversed with the ancient statues so long that he may be said to be better acquainted with them than with the people who were about him." (Id.)

...we may be sure that the present institution will at last contribute to advance our knowledge of the arts, and bring us

nearer to that ideal excellence which it is the lot of genius always to contemplate and never [on earth] to attain." (Id. Discourse I, middle.)

Verse 47 (Tirī-kinr-a-thu vada māratham.)

Heading.—The Bride's pain of sep'ration grow'ng unbearable,
Her Foster-mother, witnessing the scene laments.

Text.—(1) The (cool) moon gathers and pours burning fire!

(2) The north wind blows, doing the same great harm?

(3) Failure t' attain Kṛiṣṇa's Heaven

And His unhindered worship there,

Doth slip the bracelet from the hand!

(4) His cool--fine--Tul' si not be'ng gained,

Paleness o'erspreads the body whole!

What will become of my soft girl?

Explanation.—I. Outward enjoy'ng, in keeping with his ideal
Being denied, outward things, him reminding grieve.

[Rāmāyaṇa's "Beauteous Book," * contains the following
thought :—

"See'ng fruit or flow'r or other thing,--exceeding fine,

Say'ng--'O my dear!' the Lord oft sigh'ng doth thee
address!"]

See'ng this, our Seer's Friends, as follows do lament :—

"To souls--who are not with the Lord,

E'en gentle folks pain-causes grow."

II. "(1) Pond'ring the Lord as Sole Salvation Means, we
wait ;

(2) Pond'ing Him as our Bliss-supreme, we restless
stir !" Lokāchāryas Good.—Word Jewel, Sen-
tence. "Upāyat vānu-sandhānam nivartakam ";
&c.

III. "What will become" of our Sel,—

Who is our Saviour unique

* (Canto. 36, v. 45 Drishtvā phalam vā, &c.)

PURA-NANURU.

XXV.

மீன்றிகழ் விசும்பிற் பாயிரு ளகல்
வீண்டுசெலன் மரபிற் றன்னியல் வழாஅ
தூவுச்சினந் திருதிய வருகெழு ஞாயிறு
நிலவுத்திகழ் மதியமொடு நிலஞ்சேர்ந் தாஅங்
குடநுந் துப்பி னென்றுமொழி வேந்தரை
யணங்கரும் பறந்தலையுணங்கப் பண்ணிப்
பிணியுறு முரசங் கொண்ட காலே
நிலைதிரி பெறியத் திண்படை கலங்கிச்
சிதைதலுய்ந் தன்றோ நின்வேற் செழிய
முலைபொலி யாக முருப்ப நூறி
மெய்ம்மறந்து பட்ட வரையாப் பூச
லொண்ணுதன் மகளிர் கைம்மை கூர
வவிரறல் கடுக்கு மம்மென்
குவையிருங் கூந்தல் கொய்தல் கண்டே.

As if the sun forgetting not the power that attends his daily march; to chase darkness from the vast star-be-spangled heaven, had joined the moon, with milder lustre bright;—two kings of mighty strength in war combined with oaths against thee O Pāṇḍiyan king ! But on the fearful battlefield thou didst cause them to flee defeated, and their well-bound warlike drum was taken ! Then thy spear lost not its power, but surely saved our mighty hosts who stood by thee undaunted on the battleplain!—There didst thou see the bright faced matrons bewail their widowhood with loud laments, as lost in grief they smote upon their beauteous glowing breasts. There too were seen the piles of tresses shorn away and gleaming dark as the ocean sand !

XXVI.

நளிகட லிருங்குட்டத்து
வளிபுடைத்த கலம்போலக்
களிறுசென்று கானகற்றவுங்
கானகற்றிய வியலாங்க

னெனினிலைய வெஃகேந்தி
 யாசுபட வாமருழங்கி
 யுசைசெல முரசுவெனனி
 முடித்தலை யதிப்பாகர்
 புணர்குருகி யுலைத்தொவிஇத்
 தொடித்தோட் டிடுப்பிற் றுழந்த வந்தியி
 னடுகலாம் வேட்ட வடுபோர்ச் செழிய
 வான்ற தேள்னி யடங்கிய கொள்கை
 நாண்மறை முதல்வர் சுற்ற மாந
 மன்ன ரோவல் செய்ய மன்னிய
 வேள்னி முற்றிய வாய்வாள் வேந்தே
 போற்றோர் மன்றின் பகைவர் கின்னொடு
 மாற்றா ரென்னும் பெயர்பெற்
 றாற்றா ராயினு மாண்டுவாழ் வோரே.

As in the mighty depths of the vasty sea a ship moves driven by the raging winds, your elephants advanced and cleared the battlefield, and in the ground so cleared you lifted your conquering spear with glittering points. You waged your war so that kings fall. Right gloriously you seized their drum, and then with crowned head for cooking place, with flowing blood for boiling pan, with jewelled arm to stir the mess, you have made the food which you desired, and offered sacrifice upon the battle field, O mighty Pāṇḍiyan king!—Sages of learning rare and of pious life skilled in the four Vedas were your attendant train. While kings do service, O King of conquering sword! thou dost complete the sacred rite. Thine enemies in sooth have dread the penance sore, yet though as thine enemies they failed, they gained the prize in the great world beyond.

NOTE.

The sacrifices offered by the king were twofold. He offered to the malignant powers the mangled bodies of his enemies, making the "hell-broth thick and slab," like the witches in Macbeth. And then he performed the holy right which recompensed, his enemies, who had thus been defeated and slain, by procuring for them the joys of paradise! And then the king displayed his bravery, and also his kindly virtue.

HEALTH AND HOW TO MAINTAIN IT

BY A PHYSICIAN.

Of all the blessings of life, the greatest is considered to be health. Health is said to be Heavenly bliss. Health is even said to be wealth. Health consists in the normal state and harmonious relations of the human constitution—Mental and Physical. But how few know, rather, but few of us realise that this great blessing is not a mere accident or the free gift of nature, but the result of patient attention to small things and a great deal of care bestowed on minutiae. The tendency for health might be inherited so also might be the tendency for disease. The greatest thing that parents could do for their progeny is to see that they do not communicate or transmit any diseased mental moral or physical propensity to it. This is a great responsibility and parents who are conscientious ought to remember it. Those that violate the laws of health—might well ponder over the fact that the effects of their violation might be inherited by their children or their children's children. Environment makes or mars the inherited tendencies. Human effort must be directed not only to create a healthy stock but also to place it in a healthy environment. Health is said to be wealth and yet who would consider the latter merely a gift from others and would not exert himself to get it. Every stone is patiently turned, every hardship cheerfully borne, every privation willingly undergone and every enterprise boldly undertaken when there is even a remote chance of getting a fortune. Economic success means scrupulous attention to small things, taking care of pies and toiling hard day and night. But who takes such trouble about health?

Yet, is it not the best form of wealth one could possess on earth? The whole fabric of our health depends on the due attention we pay to several trifling things in life. Moderation in food and drink, regularity in rest and activity, work and play properly adjusted, mental, moral, and physical activities duly and carefully regulated, the avoidance of excesses, the faithful adoption of the rule of the golden mean, these are some of the many small things one has to pay scrupulous attention to if one should desire to enjoy good health in life. The span of human life depends on the health it enjoys during its pilgrimage on this planet of ours. If we are not healthy and strong we will be a burden to our kith and kin.

“If I am not well, strong and happy,
I am thrice a debtor first to myself;
Second to every human being,
And third to the cosmos of the universe.”

—*Sidney A. Weltmer.*

Our labours are of no avail if we cannot maintain a healthy life here. Health deserves careful consideration—as an able writer remarks, “the first requisite to success in life is to be a good animal.” An expression used by a Roman poet has been called the golden rule of education—a sound mind in a sound body. The ignorant suppose that health is beyond their control. It is true that we are yet unacquainted with the origin of some diseases, but undoubtedly more than half the sickness in the world is owing to the disregard of certain known laws of nature. The air we breathe, the water we drink, the food we eat, the raiment we put on our bodies, practically sum up all the most important conditions of our existence,—our health and our physical development—Let me deal with them under their respective headings:—

The air we breathe. This is the first requisite. We can live several days without food, but we die in two or three minutes if kept without air. The evil effects of overcrowding are, to a considerable extent, due to foul air. Many are rendered

feeble and sickly for want of fresh air. Every time we breathe we inhale a part of the air which supports life and give out a poisonous kind of gas. The air we breathe out should therefore be allowed to escape and fresh air should be admitted. Most Indian houses are badly ventilated. Bed rooms are often small, frequently they have only one little window. It is also a common practice to crowd bed rooms with boxes and other articles still further diminishing the capacity of the room and thus lessening the quantity of air. Many persons when they go to sleep wrap a cloth over their heads, which impedes breathing.

If we wish to be vigorous we must secure a sufficient supply of fresh air. The average house in India, it is said is built cold proof, in fact more air-tight than the most air-tight house ever built in England. Free ventilation, large houses with wide open windows are most essential to get a fresh supply of air.

The water we drink:—A great deal of sickness is caused by drinking impure water, people often bathe and wash clothes in tanks, whose water is used for drinking purposes; even cattle are allowed to go into them. The water of tanks which dry up or get very low in the hot season is unwholesome. Decaying vegetation is a fruitful cause of fever. Trees and bamboos should not be allowed to overhang tanks and wells, as their leaves fall into the water and render it unwholesome. Water on which the sun does not shine is generally not good.

Bath and its uses:—The art of bathing is one of the precious assets for which modern civilization is indebted to antiquity. The desire for cleaning the body by washing seems to be the discovery of the human instinct. The more civilised the people are, the more alive they become to the necessity of bathing in order to keep the body clean. So bathing, they say, might be considered a test of civilization in the modern world. In regard to baths one has to take into consideration the climate of the country also, because the cooler the climate is, the less inclined the people will be for

frequent baths. Cleaning of the skin is particularly necessary in hot climates when the amount of watery sweat and solid excretion and desquamation from it is considerable, the skin performing a part of the function which belongs to the kidneys and lungs in colder climates. In hot climates a daily bath becomes a necessity, whereas, in a cold climate it might be a luxury. From the scientific point of view, baths could never become a luxury. For baths have a double function to perform. The first and the foremost of the two is to keep the body clean and the other to regulate the temperature of the body. Looked at from both points of view, a daily bath becomes a necessity in any climate, be it hot or cold.

A great many people, as for that, many educated and cultured people who should know better, take for granted that what is wanted for a bath is to get into water and come out of it with an occasional scrubbing of the skin. This might satisfy the conscience of a censorious puritan, but the medical man is too scrupulous to reckon such a process under the category of baths. The human skin contains minute openings on its surface. Besides these the skin contains many glands which secrete oil or sweat into these pores. The sweat contains water, salt and many deleterious matters generated in the body. It is essential that the pores be open so that the sweat might easily pass out through them freeing the body of its poisonous substances. Frequently dust accumulates on the skin and blocks the pores. This blocking of the pores prevents the free exit of the sweat. The poisonous matter in the body, being prevented an escape through the skin, attempts to escape through the lungs and the kidneys thus throwing too much work on these organs. So it would now appear how important it is to have the pores of the skin clean. Every effort should be made to remove the dust as soon as it gathers on the skin, to prevent its blocking the pores. Water has the property of dissolving dirt. Hot water is reputed to have better solvent properties than cold water. But the oily substances on the surface of the

skin need also be dissolved and removed. Hence arises the necessity for using soap. Some good soaps contain an excess of alkaline substances, which possess a remarkable affinity for oily or fatty substances found in the body and elsewhere. So when soap solution is applied to the skin and the latter scrubbed thoroughly, there is every chance of the dirt and oil being removed completely from the skin, and the pores permit a free exit of copious perspiration. These baths that are not calculated to remove the dust and fat from the skin do not deserve to be called baths from the scientific point of view. Business people who frequently get out must realise how important it is for their health that they should bathe frequently and efficiently. Mere pouring of water over the body serves no useful purpose. Some fat dissolving substances like soap must become a prerequisite of baths. The other most important function of baths is to regulate the temperature of the body. In cold weather, bodily warmth might be preserved and even increased by having recourse to hot water baths. In hot weather nothing is more efficacious in cooling down the heat of the body than cold baths. "Our life," it is said, "is a simple process constantly needing attention to simple things". It may be a surprise to many to realise to what great extent their health and well being depend on the proper performance of a simple act, like their daily bath.

The food we eat :—The importance of food seems to be so obvious that any attention drawn to it might be considered needless. "But often the most important aspects of life are those that are most neglected and what is everybody's business is generally nobody's. Expectation often fails where most it promises and the simpler a thing is the more frequently it evades our grasp, because it is so simple." are the words of an eminent doctor. Cooked food has many advantages over raw food, the most important of them being that it is more palatable and is more easily digested. The great majority of fruits do not need cooking, for when they ripen, they usually

attain the most digestive consistency, besides possessing the most tempting flavour.

Women seem to take to cooking instinctively all the world over, but man does so through sheer necessity. In the rush and haste of modern life there is the danger of underrating the importance of food and considering it only a necessary evil. Ignorance is not the only cause for the consumption of bad food. While the physical development of the race depends on both the quantity and quality of the food it consumes, still greater emphasis should be laid on the latter. There is no law more frequently broken in life than that of temperance as regards quantity of food we eat. We generally forget that we eat to live, and behave as if we believe the converse proposition. Our digestive organs are very sensitive and their functions have therefore to be studied and honoured. Particular attention must be paid to the quantity and quality of food we eat. It should neither be too little nor too much. In the former case emaciation and weakness ensue, whereas the danger in the latter case is indigestion, dyspepsia and the ultimate physical and mental break-down of the human organism. The quality of the food should be neither too rich nor too poor. It is difficult to say at the outset what the kind and the amount of food a man or a woman needs. They are relative to the ages, conditions and occupations of the people. Hard physical exertion needs rich food, food that is capable of giving flesh and bone; mental work needs easily assimilable food, food that increases energy and brain power. The fewer the meals taken and the longer the interval between the meals, the better it is for health. The most important thing in diet is to see that the diet allowed for each day contains the proper proportion of proteids, fats and carbohydrates. Cereals, cheese, nuts, eggs and oat meal contain proportionately great quantities of proteids; butter and cheese of fats; Rice, potatoes, etc., of carbohydrates. Fruit and animal food in three or four hours. One may

construct a table of diet for oneself, according to one's age, sex, occupation, present condition of health and environment.

It is strange that men should take to poisoning themselves with poisonous and crave forming foods and drugs which they know to be deadly, and in spite of this knowledge be quite unable to resist the temptations to take them. Health, wealth, position, fame and family happiness are all sacrificed one after another before the poison crave. Men who once were reasonable beings become in the course of years mere self-indulgent sots, furious wild animals or finally dangerous and unrestrainable lunatics.

This is the characteristic of all stimulation either through food or drug.

Meat the unnatural food is a stimulant and once having begun stimulation men were forced to go on and to constantly increase the dose. After a meat diet one feels vigorous for some time.

But a diet consisting of cereals, fruits, nuts, vegetables milk, honey and such natural and humane diet will give us a cleaner body, a healthier mentality and a higher morality. The use of the 3F's i. e., flesh, fish and fowl as food is unhygienic, unnatural. Purity, Humanitarianism, and Temperance in all things, make us sensible, right, decent, stronger, healthier, happier, and clear-headed.

Adequate sleep:—Sleep is defined as the process of resting with the voluntary exercise of the powers of mind suspended. The difference between a man who is sleeping and the man who is awake depends upon the fact that the former is bereft, for the time being, of all voluntary action. Sleep is intended to give both mental and physical rest. Those that do mental work need longer hours of sleep than those whose daily avocations of life involve merely physical strain. In sleeping one ought to study the posture of the body during sleep. Also one must try to give rest to as many muscles of the body as possible by bringing them in contact with the bed. To sleep on the right side is considered scientific and

on the left side—unscientific, as it embarrasses the action of the heart. The night is usually the best time for sleep. It is a popular conception that one ought to sleep before midnight. As regards the length of time one should sleep, it is needless to lay any definite rules. But it must be clearly understood that idle lying in bed is not sleep and therefore cannot do much good. The harder one's work is and the greater one's activities are, the longer should one sleep. In cold climate people usually sleep eight hours at one stretch. In hot climates one needs longer sleep; at all events, not less than eight hours sleep should be the rule. After all sleep is a means but not an end, so it is best to keep it under control. This is the safest maxim to remember when one wishes to live a healthy life to sleep so long as to feel quite refreshed when waking up in the morning. It is better to sleep a little longer than not. Cutting short the hours of sleep, whether it be for work or pleasure, is a penny-wise and pound foolish policy.

Clothing, its uses and purposes:—Clothing has two objects in view, the one that it keeps in the body its own heat and the other being that it prevents the speedy conduction to it of external warmth or cold. Loosely flowing robes allow the free entrance of air between the skin and the robes and therefore they would not let the air conduct away the warmth from the body or communicate to it external heat or cold. The quality of clothing also influences its conductivity. Silk and wool are reputed as very bad conductors. The latter keeps the body warm in cold season, because it preserves the heat of the body and does not conduct it away rapidly. The former is very useful in summer because it is such a bad conductor, of external warmth to the body. Silk being a bad conductor, it would not conduct away rapidly the warmth of the body either. So even in cold season silk might serve the purpose of wool. It has again one greater advantage over wool, and that is the soft and agreeable feeling created when it comes in contact with the skin. It might

not be out of place here to remark that those who have to wear flannel next to the skin in hot weather might with great comfort replace it with silk without much fear of serious consequences. Cold climates necessitate more clothing than warm climates. The object of clothing being protection, decency and ornament. Modern convention and dame Fashion often prescribe clothing which is neither beautiful nor hygienic. One ought, therefore, to get the courage to say nay to fashion, should its claim clash with those of science and one could get the courage to do it only when one understands the scientific basis of clothing.

Clothing must above all be clean and comfortable. Scrupulous cleanliness of the undergarments is most essential to health. They must frequently be changed and washed particularly when they are wet with sweat. In warm climate under-clothing should not be so tight-fitting as to interfere to any extent, with the ventilation of the body. The skin of the human beings needs light for its health, and clothing should not therefore interfere with either of them. The upper garments should be light and loose so as not to be uncomfortable in any posture of the body. It is best to protect the feet from venomous reptiles, like the snake and the scorpion, and also from disease germs. Care must be taken not to injure or crush the feet or toes by tight-fitting shoes or boots. To keep the feet warm is most important to health in cold countries. As regards head-dress, it should be such as not only to protect the head from the heat of the sun but also to shield the face, particularly the eyes, from the glare. In fact, scientific clothing should be according to the needs of the age, sex, occupation etc., of the individuals. Colour as regards raiment is certainly not an unimportant matter. There is hardly any one that does not show partiality to some one colour or other. The colour of clothing has also its significance. White colour is produced by the reflection of all the rays of light from the substance. So white clothing reflects all the rays of the sun's light that strike on it. Therefore there is very little absorption of heat and light by white clothing and

it is on that account safely recommended as a scientific colour for all warm and sunny countries. Again black colour is produced by the substance which absorbs all the rays of light shed on it from the sun. There is no reflection of light from a black substance. Therefore black clothing absorbs light and heat. Yellow colour has recently been noticed to be of great use in the tropics particularly for head-dress. Green coloured clothes are very useful to the eye in countries where the glare of the sunlight is very great. Red colour is reputed to have the power of producing excitement. It is needless to say that climatic considerations ought to influence the choice of the colour of raiment, if one wishes to make oneself comfortable.

Physical Exercise.

The importance of physical exercise can never be overestimated. To enjoy the conditions of modern civilization, a healthy body and a vigorous constitution are necessary. Physical exercise is necessary to regulate the blood supply of the body and to expel the waste products accumulated in the blood. Those who have much mental work daily need physical exercise as a recreation. The best form of recreation is to take an interest in games and sports. Games and sports, while affording physical exercise, engrosses the mind and helps to forget itself. The value of games is that not only are they trials of strength but, above all things, trials of skill. I need not mention here the moral and mental qualities one would acquire on the sporting field which would be of considerable individual value. Quickness of the eye, lightness of the step, nimbleness of the movement, calmness, patience and tact are developed to a wonderful degree on the sporting field. But there is always the danger of having too much of a good thing. Even physical exercise might be over done. Over expenditure of energy must inevitably end in a speedy collapse. So one ought to guard against overdoing physical exercise and against cultivating an inordinate love for sports and games.

Temperance :—This virtue in its widest sense denotes moderation in the indulgence of every appetite, and it is cur

duty to be temperate in all things. Temperance is especially applied to moderation with regard to eating and drinking. Intemperance now usually denotes drinking to excess.

Intemperance is a vice that ruins the body, the intellect and the moral character. A large number of medical men entirely forbid the use of alcohol in health and sickness, while those who consider it to be occasionally beneficial very strictly limit the quantity. We scarcely require the verdict of science to tell us the evil effects produced on the health by intemperance. We see those effects too often in the shaky hands and lack-lustre eyes of those who indulge in habitual excess. Alcohol shortens the lives of those who drink much, and insurance companies find that they can give policies for better terms to total abstainers than to those who are even moderate drinkers. The drunkard's brain becomes rapidly duller, his memory fails him and in extreme cases he is led by his favourite vice into the Lunatic Asylum. Nor does the general moral character remain unimpaired by the vicious indulgence that ruins the health and injures the intellect. Intemperance besides being a vice in itself, is the parent of other vices. Drunkards lose their self respect, and do not shrink from degrading themselves by falsehood and dishonesty. They also lose the power of controlling their passions and so commit violent acts which they would never have done in their sober hours. It is scarcely necessary to add that intemperance is a great barrier to success in life. What impairs the power of body and mind must of course prevent a man from doing any work well. Charles Lamb thus describes the effects of intemperance:—

“Twelve years ago, I was possessed of a healthy frame of mind and body. I was never strong, but I think my constitution (for a weak one) was as happily exempt from the tendency to any malady as it was possible to be. I scarce knew what it was to ail anything. Now except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach, which are so much

worse to bear than anything definite pains or aches. At that time I was seldom in bed after six in the morning, summer and winter. I awoke refreshed and seldom without some merry thoughts in my head, or some piece of song to welcome the new-born day. Now, the first feeling which besets me, after stretching out the hours of recumbence to their last possible extent, is a forecast of the wearisome duty that lies before me, with a secret wish that I could have laid on still, or never awakened.

"Life itself, my waking life, has much of the confusion, the trouble and obscure perplexity of an ill dream. In the day time I stumble upon dark mountains.

"Business, which, though never very particularly adapted to my nature, yet has something of necessity to be gone through, and therefore best undertaken with cheerfulness, I used to enter upon with some degree of alacrity; it now wearies, affrights and perplexes me. I fancy all sorts of discouragements, and am ready to give up an occupation, which gives me bread, from a harrassing conceit of incapacity. The slightest commission given me by a friend, or any small duty which I have to perform for myself, as giving orders to a tradesman etc., haunts me as a labour impossible to be got through. So much the springs of action are broken."

"The same cowardice attends me in all my intercourse with mankind. I dare not promise that a friend's honour, or his cause, could be safe in my keeping, if I were put to the expense of any manly resolution in defending it. So much the springs of moral action are deadened within me.

"My favourite occupations, in times past, now cease to entertain me. I can do nothing readily. Application for even so short a time kills me. The noble passages which formerly delighted me in history or poetic fiction now draw only a few weak tears allied to dotage. My broken and dispirited nature seems to sink before anything great and admirable. I perpetually catch myself in tears, for any cause or none. It is

inexpressible how much this infirmity adds to a sense of shame and a general feeling of deterioration."

"TOTAL ABSTINENCE", to strive to the utmost, to check the ravages of a vice, to which already some of the brightest intellects have fallen victims. Such a course is demanded even by personal considerations. It has been well remarked "No reputation, no wisdom, nor hardly any worth, will secure a man against drunkenness". Total abstinence from all intoxicating liquors is the wisest and safest course.

Health, like happiness, comes not for the seeking. A great purpose—a mighty ambition—a divine longing only for such a motive is a clear brain and strong body worth the getting.

When you are worn out, resort to the woods. When you are worried, ponder on the calmness of the sea. When you are nervous and uncertain, stretch yourself prone on the ground in the moonlight and watch the stars for hours. The frailness of man is more than reinforced by the fulness of nature.

A good forgetter is health's right-hand man. The name of the best forgetter is Hope.

Health, like heaven, is within. Realize the strength of your own body—the power of your own mind—the beauty of your own spirit.

Music is the quickest means of taking an invalid out of himself. Get a person interested in mastering an instrument or developing his voice, and you've done him a better service than doctor or nurse could muster.

Man has no right to be ill. Man is made to be well and happy and useful. And if a person is happy, the probabilities are that he will be well; and in order to keep well he has to be useful. Health is the most natural thing in the world. Nature is on our side. Health is the norm, and all nature tends thitherward. All that the wise and good doctors can do is to put the patient in touch with nature. Nature heals, and all the healing forces of nature are perfectly natural.

THE "AGAMIC BUREAU" NOTES.

Two Notable Books on Saiva Siddhanta.

Der Caiva Siddhanta eine Mystik Indiens

by Rev. H. W. Schommerus, Lic. Theol.

Published by J. C. Hinrichs, Buchhandlung, Leipzig.

Most of our readers will remember this talented Lutheran missionary gentleman of Erode who attended the Saiva Siddhanta Mahasamaja Conference at Trichinopoly and who contributed an account of its proceedings to the *Gospel Witness* and which was extracted in our pages. He has been a most diligent and assiduous student of our Philosophy for years and possessing as he does a good mastery of the Tamil language, he has mastered the original Siddhanta Works in Tamil and the present work is the fruit of his labours in this field. He is at present in Leipzig University engaged for a year to lecture on Indian Philosophy and has been honoured by the University with the title of Licentiate of Theology in recognition of his meritorious publication. While there, he is actively interesting himself in the cause of Tamil and is trying to establish a Tamil and Telugu Library and if his labours bear good fruit, we will soon see a Tamil Professor installed in Leipzig.

The book before us is the most valuable and systematic treatise on Saiva Philosophy and the author has gone fully into the Metaphysics and mysticism of the Philosophy which even Mr. Nallaswami Pillai has avoided in his contributions on the subject as not necessary for the general reader. The author has however followed the main lines and exposition of the subject by Mr. Nallaswami Pillai and his familiarity with all the Volumes of this Journal will be evident even to a cursory reader. But he supports all his thesis, by translations of all appropriate texts from one and all the fourteen Siddhanta Sastras, together with translations of portions of the commentaries also so that the reader can look for first hand information from our author.

We will briefly indicate the subjects discussed by him in the various chapters. After the foreword comes the introduction in which he discusses Saiva Philosophy in general its antiquity and geographical

extent, the various schools of Saivism, the most important of which is the Suddadvaita Siddhanta of South India, its relation to the Prati-abhijna School, the Tamil and Sanskrit authorities, the 28 āgamas being of the highest authority with their best and those of the fourteen Tamil Siddhanta Sastras, together with a brief account of the authors, and the commentators ; He refers to the Sacred Kural and the Twelve Tirumurais, and he gracefully to the translations by Mr. Nallaswami Pillai and Rev. Dr. G. U. Pope und Hoisington.

In the first chapter, he distinguishes Saiva advaita from other forms of advaita and gives a critique of Sri Sankara's Monism and the Parinamavadam following *Siddhian*, and finishes it up with summing up the Tripadartha Doctrine of our Philosophy. In the next chapter, he discusses the nature of the Pathi, and separate sections are devoted to the elucidation of His Oneness, His Satchidanandatvani, and His being எண்குணன், His being Nirguna and Personal, His relation to His sakti, which is grace, His having Form or no Form, organs or no organs, God as Pure subject and his relation to the objective World in which is discussed the special interpretation of the word Advaita by Saint Meikandan. The 3rd chapter is devoted to the discussion of the three Mala and Chapters 4, 5, and 6 deal with the nature of the soul and its avastas, and how in the Suddhavasta God appears as the Sat-guru and shows grace and frees one from sin. The seventh chapter deals with the nature of the Mukti and Jivan Mukta.

Then there is his final word about the system which we hope to translate soon and publish. The book closes with a table of Tatvas which is the same as printed in the "Studies" and a table showing the interrelation of the three mala with the three classes of souls, Vijnana-kalars &c., and two indexes. The book is a big tome of 444 pages and is priced 15 merks. It will be of the greatest use and help to Indian students if it was in English, but as spreading a knowledge of a system described by Rev. Dr. G. U. Pope as "*the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India,*" to the most learned nation of Europe after a break of 50 years,* the author is deserving of our nation's warmest gratitude and love. We urge every one of our Saiva Sabhas to buy a copy of it and keep it in their library.

* It may be remembered it was about 50 years ago, Dr. Graul translated *Siddhian* into German.

"Essentials of Hinduism" In the Light of Śaiva Siddhānta
—by *Mudaliyar S. Sabaratnam*—Meykandan Press, 1913.

What Rev. Mr. Schomerus has achieved in German, our author has done in English. This is equally an elaborate treatise, treating on every conceivable subject relating to Hindu Religion and Philosophy, the table of contents alone concerning 8 pages, but we may note the heads of the various chapters, (1) General aspect of Hinduism, (2) Hindu idea of God, (3) Souls, (4) Evil and its origin, (5) Salvation, (6) Worship, (7) Religious conduct, (8), (9) and (10) Transmigration, (11) Fate, (12) Sacred books, (13) Astrology, (14) Superstitions, (15) Caste system, (16) Religious investigation.

It will be thus seen how wide is the ground covered by the book but it sums up all that could be said for and against all the religious practices and beliefs of Hindus and the views are set forth in such a chaste style and homely way as to bring conviction home to every reader. We offer our hearty congratulations to the author for bringing out such a valuable work and we commend it all to our readers. The book is printed in our own press in feather weight paper and its get up is such as to delight the readers.

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II.

We also append the review of "Essentials of Hinduism" that appeared in the "Indian patriot" in its issue of the 29th August last.—

"*Essentials of Hinduism in the Light of Śaiva Siddhānta*" is from the pen of Mr. S. Sabhāratna Mudaliyar, Deputy Fiscal, Jaffna, whose name in connection with the Siddhānta School is too well known to the Hindus of Southern India to require any introduction. This work which covers over 350 pages is a most valuable addition to that literature which is being gradually forgotten and neglected. These are days when the Śaiva Siddhāntis begin to show to the world their existence as such by holding meetings and Conferences to rouse the spirit that lie a dead in many a heart and we heartily welcome this publication as being quite opportune to educate not only the English-educated masses of India, but also such members of the western birth and culture who crave for eastern religion and philosophy.

Works innumerable there are which keep latent the gems of this Siddhānta philosophy, but we have not come across one solid work which

clearly explains the basis of this philosophy and the bearing it has on humanity. The admirable book before us very clearly and systematically argues in the simplest English language without being intermingled either with Sanskrit words or technicalities which is the exceptional characteristic of this work-the necessity of establishing the three entities, both from a scientific and philosophical standpoints. In the course of sixteen chapters into which the author has classified the subject, he traverses over the most common field, such as salvation, worship, conduct transmigration, fate, astrology, superstition and caste-system and in every chapter he does not stop with the views held by the Hindus on these ticular subjects. He goes a step further, a step which most of the religious leaders honestly and conveniently avoid, by quoting the adverse argument of other schools and meeting them, entirely shattering their convictions and criticisms. The headings of a few of the chapters to which we have here made mention also clearly go to establish the fact that religion is an every-day necessity and that it is a thing that could be lived. So practical are his ways of exposition that a reasonable and rational arguer cannot come to a conclusion other than this.

In dealing with the theory of transmigration, a subject of great controversy between the Hindus and the Christians, the author very pertinently asks, as to how differences, such as intellectual, temperamental, mental, physical and social could exist between mankind. He also meets people who say that differences are apparent and not real, that differences are equalized, that defects help religious devotion, that there is a so called scientific explanation for these differences, that difference is our own seeking, that difference is a necessary evil, that it imparts a useful lesson, that it is intended as a test, that the difference in this world will be made good in the next and that the difference is a divine mystery. These arguments he fells to the ground to the last piece and establishes the Karma and transmigration theory with sound logic and philosophy consistent with nature and common sense. Every one who goes through the book is sure to be profited by it.

We strongly commend this book to all who wish to know what religion is in the simplest language possible, and how to practise it in every-day life. We congratulate the Saiva Siddhāntis for having in their midst such an excellent scholar who propounds this philosophy in the English language to the westerners and we trust that this work will be very largely read by Europeans and Indians alike.

The book is very neatly printed and bound at the Meykandān Press, Madras, N. C., and is very moderately priced at Rupees Three per copy.

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African Times and Orient Review.

This is a Journal edited by Mr Duse Mohamed. It is a monthly devoted to the interests of the coloured races of the world and deals with Politics, Literature, art and commerce. Indians ought to welcome it as it gives a birds eye view of our sister continents which our brethren have colonised in the interest of commerce and Civilization.

The range of its subjects are necessarily wide and its articles are short and sweet. The choice of subjects in the issue of mid-July 1913 will show why they are so. This Journal is worthy of every encouragement from our readers.

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In its issue of the 28th August 1913, the "Madras Mail" while reviewing our Journal writes as under.

"The Siddhanta Dipika or The Light of Truth, Madras, is continuing to do excellent service for the propagation of the Saiyā Siddhanta Philosophy in particular and of Tamil literature in general. It has on its roll of contributors several enthusiastic students of Tamil who have made scholarly study of the literature which they have been expounding in the pages of this monthly. The current issue fully keeps up its high standard of excellence, both as regards the subject matter and method of exposition."

Food and sleep are the best restoratives. With honest work and plenty of it, these suffice without the use of tonics and stimulants.

Man can achieve what man can conceive.

THE
LIGHT OF TRUTH
OR
THE SIDDHANTA DIPIKA
AND
AGAMIC REVIEW.

*A Monthly Journal devoted to the Search for Truth as revealed
in the Ancient Hindu Mystic Philosophy known as the
Śaiva Siddhānta or Āgamānta and in the Tamil language.*

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CAMEOS.

KALITTOGAI.

By J. M. NALLAUVAMI PILLAI, B.A., B.L.

INVOCATION.

ஆறியந்தணர்க் கருமறை பலபகர்ந்து
தேறுந் சடைக்கரத்து திரிபுரந்தீமெடுத்துக்
கடருமற்குறித்ததன்மேற் செல்லும், கடுங்குளி
மாருப்போர் மணியிடற்றெண்கையாய்கேளினி!
படுபறைபலவியம்பப் பல்லுருவம் பெயர்த்துநீ
கொடுசொட்டி யாடுக்காற் கோடியரகல்குறிக்
கொடுபுரைது சுப்பினுள் கொண்டசீர் தருவாளோ?
மண்டபர் பலகடந்து மதுகையா னீறணிந்து
பண்டரங்க மாடுங்காற் பனியெழில் அணைமென்றோன்
வண்டாற்றுங் கூந்தலால் வளர்துக்குத் தருவாளோ?
கொலையுழுவைத் தோலசைத்துக் கொன்றைத்தார் சுவற்புகழ்
தலையங்கை கொண்டுநீ காடால மாடுங்காண்
சூலையணிந்த முழுவளன் முறடாணி தருவாளோ?

எனவாங்கு,

பாணியுந் தூக்குஞ் சீரு மென்றிவை

மாணியை யரிவை காப்ப

வாணியில் பொருள் எமக்கமர்ந்தினையாடி.

The Brahmans versed in angas six
 Were taught by Thee in Vedas rare ;
 Thy Braids.concealed the clear Ganges,
 Thy Fire did spread to Tripura.
 All words fall back from Thee, and Thou
 Transcendst all thoughts of human kind.
 Who warrest e'er with grim Kālī,
 Whose throat like blue gems shine with light
 And who dost the eight arms possess
 Oh Lord, deign to hear me now.
 With Thy hand-drum all music giving forth
 Thy Form containring forth all different forms,
 When Thou didst dance the fearful Kotti dance
 Was it She with organs wide and waist like vine
 Who gave the *Sir* of *Tāl* times knell did sound ;
 Victorious in various wars, Thou didst
 Wear ashes of fallen foes, in Thy great might
 And Thou didst dance the Paṇḍarangam Dance
 Was it she with reed-like shoulders fine and lovely
 locks
 Over which bees hum, Who gave the *Tāl's Tūkku* ?
 The furious Tiger killed its skin wearing,
 The cassia garlands on Thy neck dangling,
 The skull of Brahma in Thy hands bearing,
 The Kābālā dance Thou didst dance in glee,
 Was it She with laughing teeth like *Mullai* buds
 Who gave the first *Pāṇi* of the *Tālam* ?
 So there at the end of time,
 The *Tālam's Pāṇi* and *Tūkku* and *Sir*
 While Umā well-adorned did guard, Thou danced ;
 And now to me, the loveless one, Thou didst
 Show Thy grace.

NOTES.

The Invocation is by the author, Nallantuvanār, and it brings out a series of pictures of the majesty and grandeur of the Lord's Dance, and of His supreme Transcendent Nature. The first statement made is that He is the teacher * of the Vedas to the Brahmans, Rishis; by concealing the Ganges, He is the Supreme Protector; His burning the Tripura, the Human Triple mala is the showing of Grace; He is ever warring with the Princess of Darkness. That Nothing taunts Him is shown by His Blue Throat and His omnipresence is shown by His possessing hands everywhere. He is also stated to be transcendent as speech and thought do not reach Him. In regard to the Nature of Śiva's Dance, the reader is referred to the learned article † of Dr. A. K. Coomāraswāmi and it contains nearly all the authorities collected by us from Tamīl. The Dance symbolises in general God's energising all evolution and involution, His protecting and concealing Powers, and His act of Grace.

These dances of God are of various kinds and the reader is referred for more detailed account to chapter III, (Arankerrukāthai) of *Silappadikāram* and notes thereon (Arumpadavurai pp. 5 and 6.) The dances referred to in the Poem before us are Kotti, Pandarangam and Kābāla and are Divine Dances intended for the destruction of the Demons (evil) and the salvation of man and Devas. The first was intended for the destruction of the Asuras in general, the second was at the time of the Tripura Samhāra and the third when Brahma's head was nipped. The scenery is different in each case. See notes in Kalittogai. The author brings out in each of these cases that there was no seer but Umā-Haimavati. A learned European Missionary asked us to explain in regard to *Sabhūpati*, (Śrī Naṭarājah) as to what was the sabha and who the assembly. We explained in detail that the *Sabha* was the heart (Hrid Pundarika—the guha) of man and there was no assembly but God Himself and His

* "He is the author of all the Vidyas."

"The Veda is the breath of the Mighty Being"

"Of the eighteen Vidyas of various paths, the original author is the wise sūlapāni Himself."

See original texts quoted at p. 274 '*Studies in Saiva Siddhānta*' and in S. D. Vol. III, No. 5.

† Siddhānta Dipika, Vol. XIII, No. 1, p. 1.

Sakti. God's Love and Light and Power vibrates in every pore of Our Soul, and in every leaf and blade of grass and budding flower, and grain of sand and yet who can see It, the supreme splendour and Majesty of It? Even if we can catch a glimpse our mortal eyes will be blinded thereby. If we are to know It, we can know It only with His Eye of grace (“அவனருளே கண்ணாகக் காணினல்லால்—Devaram). The Thought frequently occurs in the Vedas—as for instance.—Where God is said to know alone and none else can know, which has been incorrectly rendered by Oriental Scholars as meaning—even He does not know—In fact, the author puts it in the form of a question even in this poem, and the commentator explains it as meaning *கூண்டுப்பிறர் இல்லையே*—‘There was none else.’

“It is the same thought here

Then there was neither day nor night nor light

Nor darkness, only the self-existent one breathed without breath
self-contained

Nought else but He there was, not else above, beyond”

But His Sakti, His Half is said to see It, witness It; and guard It, and applaud It. Dr. Coomāraswāmi notes the two pictures of Śiva's Dance in one of which all the Gods are present but in another Uma Maheswari seated on a high throne is the Sole Witness, and for whose delectation, the Dance is performed. We give in this number a copy of this picture.

Sir and *Tūṭku* and *Pāṇi* are said to be variations of the steps in *Tālam*, (in song and dance) as *Sir* and *Tūṭku* &c., are variations of metre in Poesy.

The author says that it is a wonder (அற்புதம்) that though His Transcendent Nature cannot be seen by mortal man, and His Gracious Dance could alone be seen by the great Mother Umā, yet he had assumed a Form and appeared before him to bestow His grace.



THE TAMIL LANGUAGE.

BY THUDISAIKILAR A. CHIDAMBARANAR.

PART I.

ORIGIN OF LANGUAGE.

Max Muller says in his science of language, "when we see the history, or, as it is now the fashion to call it, the evolution of language, we cannot help admitting that there must have been some kind of beginning. A language, such as English, for instance, does not tumble down from the sky ; and even if it did, it would have to be picked up ; and to pick up a language, as you know, is not a very easy task, particularly for a person supposed to be dumb and without any idea of what language is meant for. In former times, as it seemed to be impossible to account for language as a piece of human workmanship, it was readily admitted that it was of Divine workmanship, that it really had tumbled down from the sky in some way or other, and that, curiously enough, man alone of all animals then living upon earth had been able to pick it up.

But when languages began to be more carefully examined traces of human workmanship become more and more visible and at last the question could no longer be pushed aside, how language was made, and why man alone of all living beings should have come into possession of it.

So, I am of opinion that all languages in the world are the work of human beings and not the work of Divinity.

Language is a product of thought; that thought must always come first, language after ; that thought is independent of language, and that the Greeks were great bunglers when they denoted language and thought by one and the same term "Logos."

Before the language, the existence of human beings is necessary. Before the creation of human beings the existence

of the world is necessary. I have fully discussed in my "Tamil World" about the creation of the world. So, it is unnecessary to repeat the same again here. But, I have to say something about the creation of human beings here and then the history of Tamil language.

"Blessed is the human birth, thrice blessed may it be! For, only this great birth can confer Final Emancipation and Eternal Salvation on man. No other birth can do it,—not even that of the Gods." Vide *Tiruvāḍagam*.

புவனியிற் போய்ப் பிறவாமையினுணை

பொக்குகின்றோமவமேயித் தப்பூமி

சுவனுய்யக் கொள்கின்றவா நென்று

நோக்கித் திருப்பெருந்துறைபுறைவாய் திருமாலா

மவன்விருப்பெய்தவு மலரவஞ்சைப்

படவு சின்னலர்த்தமெய்க்கருணையுநீயும்

அவனியிற்புகுந்தெமையாட்கொள்ள வல்லாய்

ஆரமுதே பள்ளியெழுந்தருளாயே.

(திருப்பள்ளியெழுச்சி 10.)

Such was the infinite love of the great good Mother for Her creation that She evolved out of Herself the *great Tamilian* race, the perfect specimen of humanity, for the regeneration and salvation of all her creatures. She evolved the men who set in the world the noble example of that highest state of human life which is to be followed and copied by all other human races;—the men who pointed out to humanity the way to the Land of Ever Lasting Bliss.

"Fearlessness, purity of heart, perseverance, knowledge, self-restraint, uprightness, non-doing of injury, truthfulness, compassion for all, absence from avarice and covetousness, gentleness, goodness, modesty, absence of restlessness, vigour, forgiveness, firmness, cleanliness, absence of quarrelsomeness, freedom from vanity—these were the mental characteristics of the Tamilians. They were men of thought and meditation, of goodness and devotion,—they were the brains of the world.

"Where were these noble Tamilians born? Where was that blessed land in which all merciful Father and Mother of

creation first communicated to man that "knowledge" which resulted in civilization and religion ?

On the highest valley of the world,—*in the very centre of the earth*,—in the most charming spot that imagination can ever permit,—in that valley of peace and plenty, beauty and sublimity,—in that ever famous Paradise over earth, airy, fairy "Kurinji Nāḍu" (குறிஞ்சிநாடு),—the noble Tamilians first appeared on earth.

On all sides of their sweet home rose, rows upon rows, the majestic *Mount Meru*.

The description of "Kurinji Nāḍu" and "Mount Meru" are very clearly given in old Tamil books.

Animals and birds, many and various, mild and wild, came of their own accord and became gentle and good, domesticated and quiet before the kind and loving temperament of the noble Tamilians.

Loving all and being loved by all, they lived in their happy home a simple life on the diet of fruits and roots, making the animals of the forests and the birds of the sky their friends and companions,—lambs and lions playing together at their doors.

The saying that Human creation was first made in Kurinji Nāḍu which is a part and parcel of the continent of *Zemiria*, is affirmed by Professor Hækel and Pandit Kārthigeya Mudaliar who is the author of "*Mozhimul*"

After the creation of human beings, there was no language for some years.

The people were communicating their ideas by means of *signs* and *gestures*. (This is called *Nālaka-Tamil* later on). This is the first stage of man.

Vide the book "*The Religion of the Hindus*" page 19. "The first men were speechless (See also Hækel's *History of creation*) But they were soon followed by men who could express their thoughts by gestures. Some again were able to form a speech of imitation and some again of interjections, till at last rude languages came to be formed, which could not and did not

improve owing to the dull nature of the people who spoke them.

Is there any chance to know when for the first time these rude human speeches were heard on the face of the earth ? The science of language does not throw any light upon the age to which may be assigned this eventful event. It cannot help us to answer the question of the antiquity of man. Neither can geology, biology, pre-historic archæology or ethnology do it. They can tell us nothing of the long periods of time that elapsed before the formation of articulate speech from the language of gestures and interjections. They can only prove that man, as a speaker, has existed from the very remotest time. As it is not possible to say when man was first born, so it is impossible to say when speech was first uttered by man.

Dr. Sayce in his *Science of language*, pp, 110 says :—"The origin of language is to be sought in *gestures*, onomatopœia and to a limited extent *interjectional* cries.

Like the rope bridges of the Himalayas and the Andes, they formed the first rude means of communication between man and man. Onomatopœous words and interjections came to be metaphorically applied to devote other ideas than those for which they properly stood, while the relations of grammar were pointed out by the help of gesticulation.

For some years the first stage i. e. signs and gestures continued among people.

Then, the people began to hiss, growl and scream after the models of wild animals and birds along with their signs and gestures.

That certain vibrations of air which we produce by various emissions of our breath should represent to us and to others all that has ever passed through our mind, all we have ever seen or heard or felt, all that passes before us in the countless works of nature, and all that passes within us in our own endless feelings, our imaginings, and our thoughts, is marvellous indeed.

If the people want to speak about crows, they will cry like the crow “கா, கா” and thus reveal their idea. That they are speaking about the crows. Hence the word “கா கா = காகாய் = காகம்.

So, also for the world குருவி, the people called it கரீஇ, கரீஇ after the model of the sound of that bird. (கரீஇ = குருவி.)

So, also for cow &c., as “மா” the beasts sound like “மா.” The people also used to call it after that sound. Hence the word “மா = மிருகம்.”

From this way they revealed their ideas and named it. (This is called Isai Tamil later on.) This is Second stage. This stage continued for some years.

The people grew in number and they began to grow mentally and physically also. They acquired the power of observation and began to develop it to the highest degree. They began to understand the *value of the language which alone distinguishes man from all other animals, which alone makes man man, which has made him the lord of nature and which has restored to him the consciousness of his own true self.*

So, they began to develop their language (from Isai Tamil into Iyal-Tamil later on.)

They picked out the natural sounds :—

அ, க, ம்.

These are the only *natural* sounds which we can hear from nature and nothing else.

அ from every person, animal, mind, rain and natural objects.

க from crows,

ம் from owls (ஊரைக்கோட்டான்).

When the people begin to speak, the instrument for speech is the tongue. Without tongue we cannot speak. As soon as the tip of the tongue touches the front portion of Annam (அண்ணம்) palates, the sound ல forms. This is *artificial* sound (செய்தவை ஒலி).

They took these four sounds

அ, க, ல, ம்.

The sound அ comes from below the throat.

The sound க comes from throat

Do ல do the front portion of palate.

The sound ம் comes from joining the two lips.

Hence the order அ, க, ல, ம்.

The philologists know fully well that from அ all the vowels in Tamil came. It is as follows :—

அ,	இ,	உ	}	இயற்கை ஒலி
அ	ஈ			
அ	+	=	}	செயற்கை ஒலி.
		எ		
		ஏ		
அ	+	உ		
		ஒ		
		ஓ	}	
அ	+	ய்		
அ	+	வ்	}	
		ஔ		

From க, ல, ம், every other consonants came. It is as follows :—

க	ல	ம	}	இயற்கை ஒலி.
ங	ர	ப		
ச	ள	வ		
ஞ				
த	ழ			
ந	ய			
ள்	+	த	}	சேர்க்கை ஒலி.
ள்	+	க		
ல்	+	ந		
ல்	+	ங		

This we have in Tamil language three kinds of sounds :—

Natural, artificial and mixed sounds. (இயற்கை, செயற்கை சேர்க்கை.)

Thus, from natural three sounds *அ, க, ஓ* and from the artificial one *somul ஓ*, the people began to develop 12 vowels and 18 consonants which are still in Tamil language.

Thus the people were communicating their ideas by means of sounds.

- At this stage, there were no characters to the Tamil language. In the second part, I shall deal with the *origin of characters*.

FINIS.

THE EVOLUTION OF TAMIL VIRUTTAMS.

By E. N. TANIKACHALA MUDALIYAR.

This is the starting point or nucleus around which the organism of Tamil viruttam gradually evolved in our land. To say that the birth of a work made up of a species of *venba*, the Brahmanical type of Tamil poetry, should pave way for the foreign viruttam, will appear very paradoxical. But this starting point seems certain. The more we study of Tiruvalluvar, the more we are convinced that he is the greatest literary reformer, and had his career at Madura proved a failure, the poetic sphere in Tamil would certainly have been dwindled. He is the first person to teach the world that poetry is not a mechanical art but a voluntary outburst of the really inspired, whose composition is not one, produced by the aid of any grammar, but grammar always sides it.

Venba, the sacred genus of Tamil poetry was, during the time of Sangam, showing life only through certain species. From the time of Tiruvalluvar, *venba* bloomed in different colours and we see the growth of வெண்ணிறை, வெண்தாழிசை which deviate from the rules of the standard பசு, and yet have a collateral existence with it. We similarly get other kinds of துறை, and தாழிசை. If we peruse our Tamil Veda (திருவாசகம்) which possesses the reminiscences of a transition period that commenced from the death of Tiruvalluvar and gave birth to various kinds of Tamil viruttams, we find curious instances from which we can fairly infer the methods by which the Orthodox Tamil prosody was set at naught, and how the new element, Viruttam, arose in our literature.

The first poem of Thiruvāsagam like the first poem of some leading Tamil works exhibits a curious phenomenon. The long poem சிவபுராணம் is styled by the author as கலி வெண்பா. But what a *Kali-venba* ought to be, is nowhere defined in any grammar. We meet with poems of a similar

though not of an equal length in Sangam literature. But this poem does not seem to be based upon any of those models. It is no *ur* from the standpoint of view of Sangam grammar ; and this poem now remains a literary puzzle. Two apparent solutions present themselves and on close scrutiny, they turn out to be useless :—

Can we say that Māṇikkavāṣagar was ignorant of Tamil prosody as he was an inspired poet ? No. The internal and the external evidence are against such an assumption. In his works we can trace facts showing that he was conversant with Tholkāppiyam, and Sangam literature. Being a Dewan of a large Tamil state that was exercising its supermacy in nearly half-a-dozen districts of the present Madras Presidency, he must to have been a person possessing the highest literary attainments of his age.

Can we say that he was a literary reformer, or one fond of cultivating a novel type of *veṇba* ? It cannot be, whatever might have been his function with the Saivite religion. There is nothing in our *Tamil Veda* to show that he had a tendency to invent new models of poetry (like those that we find in Tirujñāna Saṁbandar's *Tevāram*). His philosophy and religious thoughts seem to have flowed easily through the beaten tracts of the then existing Tamil poetical models.

If the poem *செய்யுறையம்* be an imitation of *Kalippa*, it cares very little for *தஞ்சாவூர்*, but like a *veṇba* preserves *vendalai* throughout. During the transition period that followed the collapse of the last Sangam, the hard and fast distinctions between the original four types of Tamil poetry (*ur*) were gradually melting out, and a sort of inter-relative mutual modifications were going on slowly and unconsciously. In fact, it was rather a reaction against the formalities of the age of the last Sangam, with such a freedom as would be characterised in that age as undue license in literature. The *Kali-veṇba* of the model of "*செய்யுறையம்*" owes its origin here, and it is highly probable that Māṇikkavāṣagar adopted the model that was subsequently washed away by the tide of time.

The chapter of திருவெம்பாவை discloses a method by which a *veṇba* became a *viruttam*. If its first stanza ஆதியும்பந்தமு மில்லா etc.," be presented before one who never read *Tiruvāṇḍagam*,* one may naturally err and say that it is an எண்ணீர் க்கழிநெடிதாசிரிய விருத்தம். But it is styled as "இறுதியிலோ ரெம்பாவாய் என்கிற கூன்பெற்றுவந்த வெட்டடி பஃரெடை வெண்பா." The கூண் or the hyper-metrical foot 'with a prefixial (அசை or) syllable was slowly introduced at the end of *veṇbas* (some centuries before our Tamil Saints) for the purpose of an emphatic vocative whose function waned in course of time, and certain types of modern *viruttam* thereby came into existence.

An examination of the structure of a *kattalai-kalitturai* (கட்டளைக் கவித்துறை) will also reveal the phenomena that occurred during the growth of *viruttams*. *Kaliththurai* கலித்துறை is the general name of a *viruttam* of five feet (or சீர்). As its name implies, it is a deviation of *Kalippa*. *Kattalai Kalitturai* is the name of a *kalitturai* which obeys certain rules (or கட்டளை) —the rules are well known to an average Tamil Student. The peculiarity of this kind of poetry is that it is more akin to *veṇba* than to a *kalippa*. The last foot of every line of the stanza being a கூண் or a sort of hyper-metrical prolongation converts the structure of a *veṇba*, into a (five-footed) *viruttam*.

* *Thiruvāṇḍagam*, apart from all its other merits, is worthy of being studied as an important literary relic. Through every portion of it, we get glimpses of the previous literary history. The book, as a whole, shows the influence of Tamil *viruttams* in the minds of the Tamil poets of the middle ages. It begins with a *Kali veṇba*. In it there are specimens of Āsiriyaṇṇa, *Kalippa*, *Kalithāzhaṇṇai*, *Veṇba* etc., but the majority of the poems are *viruttams*. The cause for that seems obvious, and it is nothing but the tendency of the age. The poet does not feel any difficulty in the non-*viruttam* composition. In the first poem *Kali veṇba* in the Āsiriyaṇṇa that follow it and in the four chapters of *veṇba*, found in the book, the flow of the poet's thoughts, is something like a powerfully sweeping avalanche, and there is nowhere any show of hesitation. Yet this saint shows partiality towards *viruttams*, where his slow and steady expression of thoughts are harmonious with the pleasant melody.

This kind of stanza is also known by the name திருவிருத்தம் which literally means "The Viruttam." It seems to be the first type that was recognised as *viruttam*. It was the most popular one from the beginning of *viruttam* literature, and this is evident from the fact that it is the only species whose characteristics have been clearly defined by our grammarians.

For the other species of *viruttams*, we have to construct a prosody from the data that may be gathered here and there in our literature, the usage and models therein.

IV.

IS VIRUTTAM A MECHANICAL ADDITION OF ÇIRS ?

It is a mistaken notion (which has played a highly deplorable mischief in the recent decades) that some pundits hold regarding the composition of Tamil *viruttams*, that *viruttams* are not controlled by any grammar, or prosody. A combination of a number of çirs, according to their whims and fancies, giving some music whose quality can be tested by (no definite standard) their own ears, is supposed to form a *viruttam*. It can be emphatically be asserted that no poetry worthy of the name can be composed in that way in any language. *A fortiori*, in our language, where the tests for the approval of a poem are highly rigid and stiff.

It is a notion of some pundits that if a certain permutation of çirs is found in any line of a *viruttam*, and if the same or similar permutations be found in the succeeding lines of the stanza, the *viruttam* will pass muster. Even then the question remains unsolved, what kinds of permutation of çirs in any particular kind of *viruttam* are, or are not sanctioned by the established usage which is the proper test for finding out the propriety of any piece of *viruttam* composition.

In this connection there is an unpleasant duty in criticising the work of a modern Tamil poet. In 1902 a pamphlet was published in Bangalore styled as "திருவருட் பிரகாச வள்ளலார் பதிற்றுப் பத்தந்தாதி"—Poems in praise of the late Ramalinga Swāmīgal by Mahā Vidvān Siddhānta Ratnākaram Mr. A. Venkatasubba Pillay Avargal. He is a pundit of some fame

in Bangalore and is a popular Saiva Siddhanti and some portions of his work are admirable for his enthusiasm for his guru swāmīgal. The following is the unfortunate 2nd Stanza of invocation (சுரப்பு) which is scanned below :—

சித்தர்குல சேக்ரணி ராமலிங்க தேசிகன்மேற் செவந்தி மர்லை
சுத்தமுறத் தொடுத்தணியும் பரிசெனச்செந் தமிழ்மொழியாற் றொடு
[ததுச்சாற்றும்
பத்தினை பதிற்றுப்பத் தந்தாதி பாகமுற பகர்தற் கண்ணன்
வைத்தருளும் பெருங்கருணை துணையாக வவண்மலர்த்தாள் வணங்கி
[வரீழ்வரும்

The metre that was adopted in this, and in its previous and succeeding stanza-s, is the type defined as “முதனான்குங்காபாங்கி பின்னவைமர தேமாவாய் முடியுமன்றே.”* The three other lines of this stanza are in conformity with this principle, but the first foot of the first line being a கனிச்சீர் cannot easily find a room there. If the *r* be blotted out, the stanza will become perfect from the metrical point of view. We may gladly believe the introduction of the consonant is a printer's devil but for some more blunders in page 3 stanza 10, of the pamphlet where an ignorance or carelessness of the same type is again exhibited :—

புலவர்புகழ் சைவநெரிச் குரவறொடு நால்வர்பதம் போற்றி யண்ணன்
நிலவுபெருங் கருணைதனக் கிலக்காதி பரம்பரணரீர் நிகழ்த்தி நன்றாய்
மலவலித் தருண்வரிபெற் றொல்லாஞ்செய் வல்லசித்தாய் வடஹர்
[வாழும்
குலவரையே யிராமலிங்க குருமணியே குறைதவிர்த்தாட் கொன்றோ
உரையே.

The first and the fourth foot of the first line “புலவர்புகழ்” and “நால்வர்பதம்” being Kanicheer cannot be allowed in this species of hexametric Viruttams. Some other similar errors are found in the above work which need not be considered. †

* Virutapaviyal (விருத்தப்பாவியல்) of the late Mr. T. Virabhadra Mudaliyar.

† I do not like to mention all the errors found in the work as I am likely to be misunderstood, owing to the present Rāmalinga swāmīgal controversy. I am one who is neuter and so I side neither party who fight out for or against the propriety of the name (அருட்பா) Arutpa

But these are mentioned only for the purpose of showing that even learned pundits err in their viruttam composition by not examining the principles of prosody that underlie the models which they wish to imitate.

As one who composes a venba has an eye on the Thalai (தலை) so one who composes a viruttam ought to see whether one's stanza is based upon any model that is available in any recognized work of our literature and whether the principles that underlie the structure of the model, are properly applied to the stanza that is attempted to be composed. If not, there will be no safety from glaring errors in the attempted viruttam composition. The next question will naturally be,

V.

WHAT ARE THE VARIOUS MODELS OF TAMIL VIRUTTAMS SANCTIONED BY USAGE?

All Tamil Viruttams may be classified under two distinct heads:—Non-Sanda or ordinary viruttams and Sanda Viruttams. The former is simple and easier than the latter and shall now be dealt with. Of these the important species are those that contain four, five, six and seven feet in each line of the Stanza. Those that contain eight feet or even numbers above eight in a line being practically multiples of the above species are subject to the same rules. Those in nine feet, or in odd numbers above nine are very rarely found in our literature, and their characteristics may be understood by the suggestions herein. Those which are made up of three feet (அஞ்சுவிருத்தம்) were originally Vanjippa (வஞ்சிப்பா) chopped off to form a viruttam. Subsequently such models became common in Tattil. Even with two feet a vanchi-viruttam may be composed.

Illustrations of vanchi Viruttam.

காமன் மேவமோர்

காமன் கண்ணிப்பர்

காம மிழைப்பர்

சேய நங்குமே

—விருத்தாண அட்டிசர்.

ஊறு மேயெயி றூறுமே
வீறு சேர்விரி கோதையாப்
சேறு சேர்கனி கண்டொறும்
ஊறு மேயெயி றூறுமே. — குளாமணி.

But vanchi-viruttams play a very insignificant part in our literature and hence there is no necessity to dwell upon them in detail.

In *Koli Viruttam* there are innumerable species. Practically any permutation and combination of four sirs or feet can be made to form one line of a stanza regard being had that the selection does not produce a jarring sensation in the melody of the stanza as a whole. This is the only kind of viruttam in which a poet is almost licensed to compose a stanza according to his whims and fancies. Yet there is one species in which his freedom is checked, which was very popular with all our famous poets and whose structure requires a careful study :—

- (1) உலகம் யாவையும் தாமுள வாக்கலும்
நிலைபெறுத்தலும் நீக்கலு நீங்கலா
அலகி லாவீனா யாடுடை யாரவர்
தலைவ ரன்னவர்க் கேசர ணங்கனே
- (2) உண்டோ ரொண்பொரு ளென்றுணர் வார்க்கெலாம்
பெண்டி ராணலி யென்றறி யொண்கிலை
தொண்ட னேற்குள்ள வாவந்து தோன்றினும்
கண்டுங் கண்டிலே னென்னகண் மாயமே.
- (3) உலகெ லாமுணர்ந் தோதற்க* ரியவன்
நிலவு லாவிய நீர்மலி வேணியன்
அலகில் சோதிய னம்பலத் தாடுவான்
மலர்சி லம்படி வாழ்த்திவ ணங்குவாம்.
- (4) மேலை வானவ ரும்மறி யந்ததோர்
கோல மேயெனை யாட்கொண்ட * கூத்தனே
ஞால மேவிசும் பேயிவை வந்துபோங்
கால மேயுனை யென்றுகொல் காண்பதே.

These familiar musical quotations are made up of a mācheer (மாச்சீர்) as the first foot and the remaining three being விளம் mostly koovilam (கூவிளம்). The peculiarity of the stanzas does not consist merely in the arrangement of feet. If the

* Instances of a காய்ச்சீர் being used in the place of a விளம்.

number of letters or rather the distinct independant sounds (discarding the number of symbols) in a line be counted as we count in Kattalai Kalitturai the rule that is invariably applicable in the above species would be “நேர்பதி னென்றே நிறை பனிரொண்டே”; and there is no exception to this rule anywhere in our literature.

- What can we infer from the existence of this peculiar species? Let us place in a row, a venba, a venba with a (கூன்) terminating prolongation, a Kattalai Kalitturai, a Kaliviruttam of this species, (where you find a partial *Vendalai*) and an ordinary irregular Kali Viruttam respectively, can we believe that they are isolated and unconnected in their history? Do we not see a gradual evolution from the first to the last? Whatever it may be, a poet who composes a stanza of the type quoted above, ought to bear in mind that his freedom is restrained in this species by a rule (or கட்டளை) which was plainly understood by Kamban and his predecessors.

Kalitturai is the next species larger in size. As its name implies it is a deviation from the structure of a *Kalippa* and it probably owes its origin to it. The name *Kalitturai* is the proper name of viruttams of five feet. There are only four models of them in our modern literature, excluding the Kattalai Kalithurai. They may be grouped under two heads.

* (a) This is made up of a *Macheer* (மாச்சீர்) terminating in a short vowel (not followed by a consonant) as its first foot, and a கூவிளம் and two *vilacheers* as the second, the third, and the fourth feet respectively, the last foot being a *Mācheer*.

(b) This is the same as (a) but has an additional long vowel or நேரசை at the end of every line thus making the last foot a காப்பச்சீர்.

Illustrations.

இரதி யின்னணம் வருந்திடத் தொன்மைபோ லெங்கோபான்
விரத மோனமோ டிருத்தலு முன்னரே விறற்காமன்

* “குதிய மாவொடு கூவிள மிருவிளமாவென்
தறிதி கையொடு மந்தவூர் நருமருங் குழலே”

—விருத்தபாவியல்.

கருது முன்பொடி பட்டது கண்டனர் கண்குற்றார்
கருது நன்றுணர் திசைமுன் முதலிய சுரரெல்லாம்.

Remove the last அசை of every line of this stanza, this model (b) will be converted into a model of (a)

* 2. The sub-divisions of this group is due to two methods of scanning the same stanza. So is

(a) a combination of மாங்கனி, கூவினம், கூவினம், தேமா, and அ மாச்சீர் respectively or is

(2) மாச்சீர், புளிமா, புளிமாங்கனி, தேமா and அ மாச்சீர் respectively in every line of the stanza

Of these two groups, the second is the more important for our purpose. In one way it may be viewed as a connecting link between Kattalai Kalitturai and an ordinary Kalitturai of the nature of the first group. In the second group the peculiarity of the stanza consists in the formula that ought to be applied as “நேற்பதினான்கேரி ரைபதினந்தே.” So this class indicates the organic unity that exists between venba, Kalippa and Viruttam and the slow assimilation of the principles of the orthodox species into those of the liberal and foreign growth.

We have, accordingly, only five recognised species of common (non-sanda) *Kalitturai*, including the *Kattalai Kalitturai* whose structure was long ago defined by our grammarians, and we find no more models of non-Sanda *Kalitturai* current in our modern viruttam literature †

அறுசீர் கழிநெடிவாசிரிய விருத்தம் has only seven recognised species. They are as follows :—

‡ (1) Twice repeated combination of a vilam, mācheer, and Tema in each line of a stanza.

Example.

தரிக்கிலேன் காப வாழ்க்கை சங்கரா போற்றி வான
விருத்தனே போற்றி யெங்கள் விடையே போற்றி மொட்டி

* சீர்மாங்கனி கூவினம் கூவினம் சொற்றதேமா
நோமா விசுண்டிற் றனிடே குறிநிற்கு மென்றால்
ஞர்மா புளியொடு டுறுமாபுளி மாங்கனிச்சீர்
சேர்மா விரண்டு மதனக்கொடி தேர்குலையே”—Ibid.

† சீர்விளையாச்சீர் தேமா சீரினை திரட்டுமிந்தே ”—விருததப்பாவியல்.

‡ This begins from Sekkilar, the author of Periyapuranaṁ.

லொருத்தனே போற்றி யும்பர் தம்பிரான் போற்றி தில்லை
நிகுத்தனே போற்றி மெங்க ணின்மலா போற்றி போற்றி.

* (2) Twice repeated combination of two mächeers combined with a kaicheer. Example.

உலவாக் காலம் தவமெய்தி யுறப்பும் வெறுத்திங் குணைக்காண்டான்
பலமா முனிவர் நனிவாடப் பாவ் யேனைப் பணிபொண்டாய்
மலமாக் குரம்பை யிதுமாய்க்க மாட்டேன் மணிபே யுனைக் காண்டான்
னலவா நிற்கு மன்பில்லே னென் கொண் டெழுதே னெம்மாளே.

† (3) The first four feet being Kaicheer, the fifth a mächeer and the last a Tema.

Example.

(திருவையாற்றுப்பதிகம் of Sambandar already quoted)

‡ (4) A short Mächeer followed by a Koovilam, three vilams and a Kacheer completing the line.

Example.

ஆடு கின்றிலை கடத்துடை யான்கழற் கன்பிலை யென்புகுசிப்.
பாடு கின்றிலை பதைப்பதும் செய்கிலை பணிகிலை பாதமலர்
குடு கின்றிலை சூட்டுகிங் றதுமிலை துணையிலி பிணநெஞ்சே
தேடு கின்றிலை தெருவுதோ றலரிலை செய்கதொன் றறியேனே.

(5) A combination of three ma and three vila cheers in the 1st, 3rd, 6th and the 2nd, 4th and 5th feet respectively. The stanza of the type 'ஒன்று மூன்றுட னுறு மாவிளம் பிறவிட முறுமே' is likely to be mistaken for a Kalitturai of group I.

§ (6) Five macheers and a Kaicheer at the end of each line. Example.

பாரோர் விண்ணோர் பரவிழைத்தும் பானே பரஞ்சோதி
வாராய் வாரா வுலகத் தந்து வந்தாட் கொள்வானே
பேரர யிரமும் பரவித் திரிந்தெம் பெருமா னென்னவெத்த
வாரா வமுதே யாகைப் பட்டேன் கண்டா யம்மானே.

* "இருமாகாய்ச் சேரரைபடிக்கா யிவையே மற்றை யவையடிக்கும்"

—Viruttapaviyal

† "முதனான்குங்காயாகி பின்னவைமா தேமாவாய் முடியுமன்றே" Ibid.

‡ "குறிய லீற்றுமாகவிலி முவ்விளங் ளையொடுங்குறிகொன்றோ." Ibid.

§ "பரச்சேரர்து ளப தொன்று வண்டர்துழன்மாதே."—Ibid.

* (7) A combination of *vilacheer* and *mācheer* and every half of the line terminating in a *mācheer* and preserving *vendalai* within itself.

Example

இராவண் மேலது நீறு வெண்ணத் தருவது நீறு

பராவண் மாவது நீறு பாவ மறுப்பது நீறு

தராவண் மாவது நீறு தத்துவ மாவது நீறு

வராவண்ங் குந்திரு மேனியாலவா யான்திரு நீறே.

The last specimen is interesting to us as it shows that even in the highly evolved *viruttamś*, we still have some savour of the orthodox *vendalai*. The excessive love for *vendalai* is probably the cause of there being only one species of the ordinary hepta-metric (எழுசீர்க்கழிநெடிலாசிரிய) *viruttam*. Its formula is four *vilācheers* and three *Mācheers* in each line ("நாவினமும்மா") of course *Kaicheer* happens to come in place of *vilam*, but such a substitution is one allowable not only in this species, but in any kind of *viruttam*.

Therefore we have only a limited number of models in the pentametric, hexametric, and heptametric, *viruttams*. And it is only on these models new poems may be composed. Anything done beyond this scope may never be a *viruttam* at all. For instance you cannot construct a *Kalitturai* by *Kaicheers* only. Still less is there a chance of composing a stanza, in the *viruttams* of longer metre, by *Kaicheers* only. There are many such combinations which are not permissible in the ordinary *viruttams* which the rising poet should carefully avoid.

The octa-metric (எண்சீர்க்கழிநெடிலாசிரிய) *viruttam* is composed by repeating the metrical arrangement of a *Kali-viruttam* twice in a line. Whatever model that is in vogue in *Kali-viruttam*, may be treated as a model of *Uṣcer viruttam*. The characteristics of *viruttams* of longer length may be understood by mere scansion. But mere scansion will not solve all difficulties in *Sanda viruttams*.

* The rule in *virutapavai* :—

“கடையதுமாவின் மாச்சீர்

கலந்தது வெண்டளை யென்ப

துடையதுபாதி யிரண்டு

மோவிப பொற்கொடிபாவாய்.”

FESTIVAL OF GANESA

By R. KULASEKARAM, B.A., L.T.

- It has been aptly said that no country in the world rejoices in a longer list of holidays, festivals (utsava), and seasons of rejoicing, qualified by fasts (upavāsa, vrata), vigils (jagarana,) and seasons of mortification than India. Several of these fasts and festivals take place on certain lunar days. Each period of lunation consists of about twenty-seven solar days and is divided into thirty lunar days. Fifteen of which during the moon's increase constitute the *sukla paksha* or the bright half and the remaining fifteen the *Krishna paksha* or the dark half of the month. Some festivals are however regulated by the supposed motions of the sun through the different signs of the Zodiac.

The first of the festivals observed this month was Ganesa-chaturthi. It usually falls on the 4th day of the bright half of the month Bhadra (August-September). This is the popular feast *per excellence*. On the morning of this day, the bazaar streets and thorough fares are crowded to suffocation. As one sees the large number of people of different grades and varying ages carrying home the clay image of the God and the variegated flowers and leaves for his worship, one cannot but feel moved by the religious earnestness with which the votaries are filled. Vinayaka or Pillayar as the God is known in southern India is no respecter of caste or wealth. Even as the earthly emblem of the great God be of either gold or clay, so are his votaries drawn from all ranks of life. Vinayaka is neither a fastidious God. All the flowers and leaves of forest and even the blades of lowly grass are acceptable unto him if they are but offered with devotion. Rice puddings, beaten rice, grain boiled, or fried things eaten by the common people are his favourite dishes. Great is the return that he makes for these

things offered in devotion. He fulfils all the longings of the votary's heart. He gives wealth. He wards off obstacles.

The worship of Ganesa is prehistoric. The Rîgveda speaks of Brahmanaspati or Bṛhaspati, "lord of prayer" the personification of religion and devotion—who by the force of his supplications protects the pious from the machinations of the impious. *Ganama Gaganadâ*, which occur in Rîg Veda III. 23.1 refers to this Brahmanaspati who is the lord of Ganas or troops of divinities. But we cannot be sure that Ganesa as he is worshipped at the present time was foreshadowed in the Vedic Brahmanaspati. The very name Ganesa or Ganapati meaning the lord of hosts is also a name of Siva who is surrounded by innumerable ganas or hosts. These servants and officers of Siva are of two classes viz., good and bad. The bad ones carry out the behests of the God in his aspect of Rudra or Kala directing and controlling dissolution and death. The good ones on the other hand serve him in his aspect of Siva or Sambhu, helping in creation and reintegration. Siva is the sovereign over these hosts, but the actual command is delegated to his two sons, Ganesa and Skanda. Skanda is the generalissimo of the *ganas*. Ganesa unlike Skanda is not the commander and leader, but rather the king and lord of the *bhuta ganas* * both good and bad alike and controls the malignant spirits who are ever plotting and causing hindrances and difficulties.

What Ganesa or Pillayar of the present day really represents is a complex personification of signaity, strenuousness, patience and self-reliance—of all those qualities in fact which make for success in life. His blessing is therefore invoked before undertaking anything. His worship is combined with that of almost every other God and all sects unite in claiming him as their own. His images are often found associated with those of other deities and are often found in the approaches

* [Ganes symbolises our *Pravitcha Bhutas* and their products which though under the complete control of the supreme, yet control and constrain.] (Jas.—Ed.)

and vestibules (prakāras) of large temples. 'Often however they stand alone and are then to be found outside villages, under trees or in cross ways' or indeed in any kind of locality but always smeared with saffron powder in token of good-luck and auspiciousness.

At the present time there are few people who worship Ganesa exclusively. In former times there was such a class of people known as the Ganapatyas. These were divided into six sub-sects who worshipped six different forms of the God named respectively Maha-Ganapati, Haridra-Ganapati, Ucchishta-Ganapati (also called Heramba), Navanita-Ganapati, Svarna-Gnapati and Santana-Ganapati.

NAMMALVAR'S TIRUVIRUTTAM.

By A. GOVINDACHARYA SVAMIN, C.E., M.R.A.S.

Verse 48. (Mel-l-iyal ākkai).

Heading.—Grown solaced at the sight of omen good,
The Bride doth tell her Female Friend the fact.

Text.—The soft-framed worm, sprung from a sore, sinks there
again;

Knows it aught of the world? So, what know I of the
verse

On th' Lord of Bliss—who, skilful, made e'en *me* sing Him?
But, taking e'en a lizard's chirp as prophecy 's
A custom that 's of very great antiquity !*

* Compare the corresponding thought in the following passage :—
“I date this” says the Rev. G. J. Pope, M.A., D.D. in the preface to his English translation of the ‘Tiru-vaṇṇam’ (Oxford, 1900, p. xiv), “on my eightieth birthday. I find, by reference, that my first Tamil lesson was in 1837. This ends as I suppose, a long life of devotion to Tamil studies. It is not without deep emotion that I thus bring to a close my life's literary work.

“Some years ago, when this publication was hardly projected, one evening, after prayers, the writer was walking with the late Master of Balliol College in the quadrangle. The conversation turned upon Tamil legends, poetry and philosophy. At length, during a pause in the conversation, the Master said in a quick way peculiar to him, ‘You must print it.’ To this the natural answer was, ‘Master! I have no patent of immortality, and the work would take very long.’ I can see him now, as he turned round,—while the moon light fell upon his white hair and kindly face,—and laid his hand upon my shoulder, saying, ‘To have a great work in progress is the way to live long. You will live till you finish it.’ I certainly did not think so then, though the words have often come to my mind as a prophecy, encouraging me, when weary; [Cp. our Gītā, 10-9.=“Bodhayantah parasparam”=“Exhorting each other.”] and they have been fulfilled, while he has passed out of sight.”

Explanation.—See'ng our Seer's grief unbearable grew e'en to Friends,

Bystanders him console in manner following :—

Do not be in a hurry thou to reach Heaven,

To make thee sing Him Psalms so as to mend the world,

The Lord, a little while, is pleased to keep thee here !”

To this, in all humility, our Seer replies :—

“ The Lord, magnanimous, minds not my lowliness ;

As an obedient dependent of Himself,

He 's pleased t' enable me, by word of mouth to serve !”

[To God prayed Milton in the following words :—

“ And chiefly Thou, O Spirit, that dost prefer

Before all temples the upright heart and pure,

Instruct me, for Thou know'st ; Thou from the first

Wast present, and, with mighty wings outspread,

Dove-like sat'st brooding on the vast abyss,

And madest it pregnant : what in me is dark,

Illumine ; what is low, raise and support ;

That to the height of this great argument

I may assert eternal Providence,

And justify the ways of God to men.”—*Par. Lost*, opening lines.]

Folks' evils th' world engraves on brass ;

Their virtues it in water writes.

Great Souls' rule is th' reverse of this

‘ Be'ng self possessed, He 's with the slightest service pleased ;

Offended 'gainst a *hundred* times, He minds it not !’

Thus is our Lord Śrī Rāma, by His Bard described
(— Rāmāyaṇa = ‘ Katham chid upakāreṇa &c.)

(1) The Lord's existenee and His nature be'ng revealed

To them, good souls (2) Him meditate ; (3) this pond'ring grows

Continuous and (4) into vision is matured ;

(5) The vision, love inspires ” ; * (6) thence, service high results,

* Vedāntachārya.

Accomp'nied by obedience unqualified
 Such as that wherewith Milton's Blindness-Sonnet ends.
 By these six traits doth saintliness become complete.*

Verse 49. (Pand'-um-bala-pala vīṅ'-irul.)

Heading.—Finding the night unbearable,
 The Bride, to her Friend, it describes.

Text.—O bright-bowed fair one—beauteous as the Goddess
 Earth

Whom, swallowing (at involution time)

And bringing out (at evolution time),

The blue-hued—Bee-sucked-Tul'si-wreathed—Lord saves,
 and thence

Receives the names—"Foe-curber" and "World-swallow-
 lower"!

Before this time too, we have many a long night seen;

But nought like this gloom-spreading night

Have we ever (1) seen or (2) heard of!

Explanation.—I. While grateful for the boon the Lord was
 pleased to grant,

Our seer grieves still that he 's denied the Lord's embrace,

He cries: "The present gloom is such that th' like of it,

Ne'er seen, heard of, or e'en imagined, erst hath been!"

II. (1) "One in hundreds as brave will shine;

(2) One in thousands hath wisdom fine;

(3) Tens of thousands, one speaker give;

(4) Breathes he who would for others live?"

[="Śateshu jiyate śūrah", &c.]

One Fellow creatures' Lover True;

Is more than all the world besides!

* The follow'ng is th' expression, Sam-skrit, of this thought: =

(1) Vedanam (2) dhyāna-viśrāntam, dhyānam śrāntam (3) dhruva-smṛitau; Smṛitih, (4) pratyak-sha-tām eti, drishṭih (5) priti-tvam richchhati"; Priti-paktih (6) param dāsyam, pāra-tantrya-sam-anvitam tri-shat-parva-sampūrṇah Paramaikāntinas smritah = "Tavānu-bhūta sambhūta," &c. ... Srujan-gadya.

Mark-perpendicular, * with white earth, o'er the brow,
(Tis also hinted here) doth beautify the face.†

* 'Urdhva-pundra.'

† A symbol. like the Tamil letter "ya" (ய).

Placed o'er a centric pedestal below,

Śrī Vaishṇavas (Ten-kalai) as face-mark use

Lines one and three—which are white, show the Lord's Feet
both ;

Line two—that 's yellow. shows our Goddess lightning-bued ;

The pedestal 's the Model Son 'neath th' Feet of both.

Three letters—A, U and M—make

Our Holiest Monosyllable,

And constitute a Sentence Great—

Whence ev'ry other truth 's $\frac{\text{derived}}{\text{evolved}}$, (= "Om-kara-prabhava (h)
Vedah" &c.)

And which, Śrī-Vaishṇavas thus construe :—

For (1) th' All-wise A and (2) th' Universal Mother U,

Exists each (3) M or Man or Be'ng that 's Rational. (*Vide* the
derivation of the word 'man' in the preface to Dr. Ogilvie's
Student's English Dic., and the lessons Dr. Ogilvie there
draws from this and similar facts.)

Our Trinity, as in Rāmāyaṇ manifest,

As model—Sire, Mother and Son, did walk on earth.

In Rāma-shape A went before ;

In Sita-shape U went in th' midst ;

In Lakshman-shape, M. followed A

And U, as body-guard of both, (*Vide* Rāmāyaṇ . = "A-
gratah prayayau Rāmah" &c. Cp. the Rev. Griffith's essay on
the Bhagavad-Gītā, where this rational explanation of the
Trinitarian Doctrine is accepted by the reverend author and
held to agree with the meaning of the three significant letters
in the word Jehovah.)

This Model Son and Liege, in heaven 's

As Ādi-Śeṣha ever installed. (*Vide* sage Yāmunāchārya's Hymn
of Hymns, v. 40, the commentaries thereon).

On him God leans, as he on God ;

He, liege-like humble, leans on God,

Who, like a kind lord, stoops to him. (Cp. the closing couplet of
Milton's *Comus*.)

This model Son and Liege of God,

III. Touching the Lord, (1) His Beauteous Form, (2) His
 other Charmas,
 (3) His Lordship over all, (4) His Curbing ev'ry foe,
 His (5) Condescension and (6) Protecting Ev'ry Way,
 Our Seer, in all gratitude, doth here recount.

Versè 50. (On-nuthal-Māmai)

Heading.—The Bride-groom being bent on returning to the
 Bride,

Enjoins His Charioteer to $\frac{\text{use}}{\text{make}}$ all poss'ble speed.

[Here too, Souls Godly have, as Bidegroom been con-
 ceived.]

Text.—Before the fine-browed fair-one's bod'ly bloom
 grows pale,

Our car must speedly reach the (Vem-kat)
 Vanādri Mountain
 Great —

As Lakshmaṇa and Bala-Rāma came on earth,
 And as Rāmānuja and Vara-Yogi too
 The pedestal in Vaishṇavs' forehead-mark, ever since
 Rāmānuja came, hath "Rāmānuja" been called.
 Our Temple Worship-Codes or Āgamas—
 Named Pāṇcha-Rātra and Vaighāṇasa,
 With Śruti, Smṛiti, Bhārat, *et cetera*,
 (1) Our Doctrine and (2) our Discipline explain
 In th' Rev'rend Griffith's *Essay on the Gītā*,
 'Tis said some ancient Jews too used to wear
 Phylacteries which bore a sim'lar mark.
 Th' Encyclopædia Britannica,
 Edition Nine, gives in its Index-tome
 A mass of references touching this theme
 The Cath'lic Christian—Thumboo Chettyar, Bangalore,
 Told me that like phylacteries deck Cath'lics' hands,
 In th' way of bracelets e'en in our own times,
 (As Kamba-Rāmāyaṇ and th' like works show),
 "Tiru-Nāmaṁ", Vaishṇavs' forehead-mark is named,
 Because, in wearing it, God's Name 's pronounced,
 And th' wearer 's thence reminder---he God's temple is.
 Moslems devout at Hyd'rabad, Deccan, admire,
 Says Āzhvār-svāmi, our thought: to th' forehead-mark.

(1) Where bees sing and (2) which pours streams that,
 from peak to vale,
 Descend, bright as the white pearl-necklace on th' spacious head
 Of th' Lord Supreme of Heaven. So, driver! drive to-day,

Explanation.—I. Hearing—how keenly our Seer's pained

Because of his non-reach of th' Lord,
 Kind Saints, to see him, come in haste
 This fact, our Seer, here sets forth

II. (1) Rememb'ring—how our Seer's face
 Glowed with mark-perpendicular,*

(2) Rememb'ring too—how, parted from
 The Lord and His Saints, our Seer grieves,
 Friends, riding in their mind-car called "mano-ratha"
 Drive fast this vehicle—apt as 'tis to achieve
 Their aim, the aim, namely, of solacing our Seer.

["If ye", says Christ, "have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. (—Math. 17, 20)
 "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." (*Id.*, 21, 22)]

Verse 51. (Malai-kondu matt'ā.)

Heading.—The lonely Bride laments, saying,

"The ocean's roar I cannot bear!" (Cp. v. 62.)

Text.—Th' ocean, pow'rless to take back that ambrosia which,
 Stirring it with the Mount (—used as a churning rod
 Round which was twisted as a churning-rope a snake, †
 The Lord of Wonders took from it, secures th' aid of
 Tul'si, and, like a lit'giant parcener challenging,
 Doth roar, as if intent on taking back from me
 The conchshell-bracelets which the dwellers on its beach,
 Sold me after receiving from me their full price!

* See the dagger note to the last verse.

† Named "Vasuki."

["That fire which forests burns, the wind as friend assists ;

While it destroys the small fire which as lamp-flame serves !

Is there a soul who, t'wards the weak, doth good-will bear ? " — " Vanāni " &c. — *Subhāshita-Ratna-Bhāṇḍāgāram* " or " The Treasury of Good-Word Gems," p. 251 v. 122.]

Explanation.—I. Arrived at such extremity of grief as to

Make e'en friends at a distance haste to solace him,

Our Seer, by th' sight of strayers' bustle 's further pained

II. (1) The strayers' host, as roaring ocean is conceived ;

(2) Faith, as the steady churning-rod fixt in its midst ;

(3) Goal-seeking eagerness is taken as the rope—

Wherewith faith o'er is churned and probed by th' Gracious Lord.

(4) Whoe'er hath such faith as hath stood such a test,

Will censured be by worldling kin as being mad,

(5) Nectar—Eternal and Immutable, 's the soul,—

Thus saved ; thence, " Amritāksharam harah ", he 's called
(=Sv. Up. 1, 10.)

That such a soul cannot be into straying

Ever brought back, is, in this verse, implied.

III. By " dwellers on its beach " are meant those Teachers Blest,

Who, having crossed stray'ng-sea, have *terra firma* reached.

IV. " The...bracelets " they for " full price " " sold,"

Stand for the pureness they impart,

When they 're by pupils' conduct charmed.

V. The Tulasi-wreath of the Lord, 'tis said,

Even, as strayers' ocean, gives our seer pain

For, God's charms all, in parted lovers breed but pain,

And make them cry, say'ng—" Lord ! haste Thou to lift me hence ;

I can't bear any longer in this world to stay ! " (Psalm 24, Decad 39.)

Verse 52. (*Azhai-k-kum-kar'um-kadal*).

Heading.—The Current (Winter) Season 's otherwise explained

Text.—The White-Sea—grown blue by th' Lord's hue,

Having, with loving sire's voice, called

And, with his white wave-hands, conveyed,

His lotus-dwelling—cool-eyed—girl,

Blest with all lovely female traits,

Ascended She the Lord's Snake-bed! (*Vide the text.*—

“*Pasyatām deva-devānam, yayau vakshas-sthalam,
Hareh.*”)

By jealousy stirred on see'ng this,

The Goddess Earth, through thunder, crying,

Rains, down her mount-breast, streamy tears,

Which as they flow, proclaim the news—

“Of cruel heart 's the Lord of Bliss!”

Explanation.—“I 've been denied enjoyment though enjoy'ng
time 's come;

Souls who have *reached* the Lord, enjoyment ceaseless
have, (“*Sadā paśyanti Sūrayah*”—*Vishṇu-sūkta.*)

Like them, I 'm His son; vain 's e'en my kinship unique!’,

Judging—our Seer 's pained by reflections such as these

Of God's will absolute, Friends, our Seer remind,

‘Show'ng him a precedent—where such will absolute

It hath pleased God to exercise.

Thus they, our Seer seek to soothe.

They say :—“E'en Goddess Earth, priv'leged

As She 's, like other goddesses,

Eternally t' enjoy the Lord,

Is made, with parting's pain to smart.

Enjoy'ng barred but a trice, e'en She

Thus smarts! Thus “absolute 's God's will,

And thus transcendent too 's His charm!

‘Tis hence fit, thou in patience wait!”

Professor Larkins "Mentoids and Electrons"

By C. V. SWAMINATHA IYAR, K. S. S. A.

Professor Edgar Lucien Larkin's article on "Mentoids and Electrons" has caused me to think and reflect a good deal. The learned Professor's book "Within the Mind Maze" I have not yet read for the simple reason I have not seen it. But his new creation "mentoid" like another invention of a President of the Psychic Research Society "Meta-psychic," or super-psychic shows how the inquiring and investigating genius of the West is slowly but surely climbing up the steep and inaccessible heights of thought and sense perceptions into the ethereal atmosphere of *pure thought*. The West has for long been wedded to the idea of chemical atom as the simplest and irreducible element of matter. The discovery of *electrons* and the further discovery of *trions* clean dislodged the Western scientific world from the apparently impregnable position it has taken behind the chemical *atom*. A French Professor, who was President of the Psychic Research Society found the necessity of inventing a word like "*Meta-psychic*" to commemorate "the crossing of the rubicon" of thought-perception like that of sense-perception which was described by the term meta-physical. The *meta-psychical* transcended thought-perceptions as the *meta-psychical* transcended sense-perceptions. Now Professor Larkin has found the necessity of inventing the word "mentoid" to describe the first "and only manifestations of primordial Creative Mind."

One has to perform '*Nāma-dhāraṇa*' i. e., fix the ap-perceiving power of "the Original Creative Mind" on the name or *Nāma*, to perceive what the thing is, which it is intended to denote or indicate. At first it was a little confusing to follow the learned Professor because of the conventional meaning which has come to be attached to the words thought-form, thought-body *etcetra* by the new vocabulary of the Theosophists. But the words "Mind-model" "thought-designs" and "thought-specification" gave me a clue to

get at what Professor Larkin was aiming to express and my fixing the attentions on his *idea* and performing *yōga-samyama* on that idea led me to an understanding of the truth which he was endeavouring to convey to his readers. This is my exposition of what I have been able to apperceive in the process adopted by me to fix at what he means by "*mentoids*"

I take it that "*Mentoids*" are nothing more nor less than the first operations of the primordial Creative Mind. We call it *Tejo-manas* and *Unmanas*—the first being the negative, and the second, the positive aspect of the Original Creative Mind. The *Sruti* indicates it very well. In the cavity of the heart known as *Anāhata* is a sound, *sabdha*, the vibrant waves of which form the *Akāsa* or ethereal space which pervades all-through, including electrons, trions and what not. The sum-total of its variations in octave is 21,600 in one 'One' stands for the unit of primordial sound or *sabdah*. Within this unit of primordial sound known as *Anāhata sabdah* (the eternal non-passive or creative sound), is the *tone* of the sound called *Dhvanih*. This *dhvanih* represents the *motif* or the Unit of Dynamic force which sets the vibrant particles of the primordial self-creative sound in motion.

Within this *dhvanih* or the unit of Dynamic force is what is called *Jyotih*—"the Light"—the primordial form of that creative light which is the cause of all material creation from trions and electrons to sun, moon and stars. Even thought-forms are composed of this light. It is from this "light" the original Creative Mind makes all things that are made. All forms, be they subtle thought-forms or grosser forms of matter are made of varied and varying vibrations of this "light" and are ultimately reducible to its primordial origin. This *Jyotih* or "the creative light" is the *Vital Elixir* or secret store of Energy which performs all wonders. The inexhaustible energy of the Sun as well as the comparatively inexhaustible light of the radium are both drawn from this storehouse of Universal Energy. It is the unit of vital Energy as the

"horse" is used as the unit of mechanical energy. It is a combination of the positive and negative aspect of the Original Creative Mind, as the potter's clay is the combination in due proportion of the hardening substance 'clay' and the softening substance 'water'. 'Clay' is symbolical of matter and 'water' symbolical of the original creative Positive Mind which reduces all to a state of fluidity before impressing the hardening substance with its name and form.

The Positive aspect of the Original Creative Mind is Spirit. Its negative aspect is Matter. And the latest definition of matter according to Advanced Science in the West is. "Matter is mode of motion" And all rhythmic, regulated motions are *spiral* in form. Otherwise we cannot have that infinitude in the modes of motion which we find actually exists and is necessary for the onward progress of the World through evolution and involution.

Within this *creative light* or *Jyotih* is the original Self-creative Mind which is the origin and cause of this Universe and all there is on it. The Sruti says that this original mind is capable of all the three-fold acts of creation viz., that of creating, sustaining and destroying all forms. And yet what is this all powerful Mind? It is only a *Name*! It is *Anirvachaneeya*—a thing of which nothing definite, such as it exists or its exists not, can be positively asserted. For if one comes to perceive it by the Higher Intelligence which merely uses it as the potter uses his wheel to fashion pots of various forms, it is realised as nothing more than the Law of Polarity which sets the opposite poles in action to move towards each other and rushing into one another's arms as the lover and the beloved rush to realise the light of joy; and causes repulsion when they are not oppositely mated. It is the unmanifest cause of attraction and repulsion and as a consequence, of the Law of Attunement. But this Original Creative Mind, this divinity which manifests itself as the Law of Polarity and Law of Attunement is not eternal though comparatively so and *ong* lasting. For, it merges in its own cause "the Magnetic

Centre of infinitude" which is the Magic Circle of My Holy Mother whose centre is everywhere and circumference nowhere."

The Sruti says: "*Tan mano vilayam yate tat Vishṇo Paramam Padham.*" That in which this self-active, self-creative mind merges that is *Vishṇu* (the All-pervasive), the Supreme State.

It will thus be seen that the first operations of the Original Creative Mind are three-fold in action, as all things perfect are three-fold. It creates, sustains and destroys and itself merges in a cause indicating that it is both producer and product. While it produces the universe it is itself the product of something which is higher, greater and more powerful than it is. What Professor Larkin designates 'mentoids' therefore are but single aspect of the Original Creative Mind whose first operation are three-fold. And all creative acts are three-fold in action.

Professor Larkins 'mentoids and electrons' it would appear are confined to what is called three dimensioned space. But there is a fourth dimension of space which pervades all through its other dimensions, length, breadth and depth, which I would here take leave to describe as the magnetic centre of space whose magic circle is all centre without a delimiting circumference. The first operations of the Original Creative Mind (which abides and works within 'the creative light' or *Jyotih* as the potter lives and works in the midst of the clay which he fashions into all shapes and forms,) is in the four dimensioned space and not—the three-dimensioned space. The comparison of the original creative mind to the potter is in one respect misleading for the Original Creative Mind is not the *efficient* cause as the conceiving potter is. It is only the *co-efficient* cause as the hands of the potter and the wheel which he uses to fashion his wares are. This distinction must be carefully borne in mind if Professor Larkin's "mentoid" is not to lead one to further confusion.

PURANANURU.

By DR. G. U. POPE, M.A., D.D.

L.

பாசற விசித்த வார்புறுவன்பின்
மைபடு மருங்குல் பொலிய மஞ்ஞை
பொலிகெடும் பீலி யொண்பொறி மணித்தார்
பொலங்குழை யுழிஞையொடு பொலியச் சூட்டிக்
குருதி வேட்கை யுருகெழு முரசம்
மண்ணி வாரா வளவை யெண்ணைய்
துரைமுகந் தன்ன மென்பூஞ் சேக்கை
யறியா தேறிய வெண்ணைத் தெறுவா
விருபாற் படுக்குதின் வான்வா பொழித்ததை
யது உஞ் சாலுநற் றமிழ்முழு தறித
லகனெடு மமைபா தனுந வந்துநின்
மதனுடை முழவுந்தோ ளோச்சித் தண்ணை
விசியோயே வியலிடங் கமழ
விவணிகை யுடையோர்க் கல்லதவண
துயர்நிலை யுலகத் துறையு ளின்மை
விளங்கக் கேட்ட மாறுகொல்
வலம்படு குரிசினீ யீங்குது செயலே.

THE DRUM.

An interesting song has been preserved (See *Pura Nānuru* 50) composed by the bard *Mōcikiranār*. One day he had wandered into the courtyard of the palace,—perhaps the palm wine, or the richer juices that the *Yāvanar* had brought from over the sea, had proved too strong for him;—at any rate, he saw the richly ornamented and cushioned couch on which the royal drums were usually placed. These had been removed to be cleansed and anointed, and he threw himself on the unoccupied bed, and fell fast asleep, in which state he was discovered by the king. Now the courtiers, who were jealous

of the royal favour he enjoyed, gathered around, anticipating the condign punishment of the intruder, who had transgressed so sorely the rules of palace etiquette. But the kindly-hearted king standing over the sleeper took up a fan with which he smilingly cooled his brow, and watched over him till he awoke. This is commemorated in the following very natural little lyric :—

STOLEN SLUMBERS.

• They took the drum to wash, and I meanwhile
Resigned myself to slumber on the couch,
With peacock feathers and with gems adorned,
And with the glorious wreath men set on brow
Who go to storm the strongholds of a foe.
The couch was softer than the sea-foam pure,—
On which unwitting I had cast myself.
I slept, and when I woke above me stood
And awful form before whom foemen flee.
I trembled, but he gently waved the fan
Above me—bade me sweetly slumber on.
*Surely 'twas not to win applause from earthly bards,
But that the deed might echo loud in higher worlds!*

There was a curious mixture of ferocity and coarseness, with gentleness and chivalric courtesy, in the deportment of some of these rugged old worthies of the Tamil lands!

LI.

நீர்மிகுற் சிறையு மில்லைத் தீமிகுன்
மன்னுயிர் நிழற்று நிழலு மில்லை
வலியிகுன் வலியு மில்லை யொளிரிக்
கவற்றோ ரன்ன சினப்போர் வழுதி
தண்டமிழ் பொதுவெனப் பொருஅன் போரெதிர்து
கொண்டி வேண்டுவ னாயிற் கொள்கெனக்
கொடுத்த மன்னர் நடுக்கற் றனரே
யலியரோ வலியரவ னனிரிழந் தோரே
துண்பல சிதலை யரிதுமுயன் நெடுத்த
செம்புற் றியல்போல
வொருபகல் வாழ்ந்தைக் கலம்வரு னோரே.

*To the Pāṇḍyan king, 'Māran-Viṛṭhi',¹ who died at
Kūdagūram, by the 'Lame poet of Āiyūr.'²*

If waters surging rise in floods, there 's no defence !
If fire shall rage, no power can guard the life of man !
If winds grow fierce, no strength resists their might !
If Pāṇḍyan King, in glory great as these, should say
In wrath, " I share no more the pleasant Tamil land
With other kings ", and going forth to war, should
claim

The spoils as tribute due, those who submissive yield
And give what he demands shall live devoid of fear ;
But woeful, woeful, is their lot who lose his grace.
Like ants emerging from their mound of ruddy clay
Wherein in swarms minute and mighty they toiled
long,

One single day they giddy whirl, then perish quite.

LII.

அணங்குடை நெடுங்கோட் டனையக முனைஇ
முணங்குநிமிர் வயமான் முழுவலி யொருத்த
ஊனைச புள்ளந் துரப்ப விரைகுறித்துத்
தான்வேண்டு மருங்கின் வேட்டெழுந் தாங்கு
வடபுல மன்னர் வாட வடல்குறித்
தின்றா வெம்போ ரியதேர் வழுதி
யிதூநீ கண்ணிய தாயி னிருநிலத்
திபார்கொ ளளியர் தாமேயூர்தொறு
மீன்சடு புகையிற் புலவுநாறு நெடுங்கொடி
வயலுழை மருதின் வாங்குசினை வலக்கும்
பெருநல் யாணரி னொரீஇ யினியே
கலிகெழு கடவுள் கந்தங் கைவிடப்
பலிகண்மாரிய பாழ்படு பொதியி

¹ He is also sung of by Maruthan Ilanāyanār.

² Also called Āiyūr Kīṇār and the 'Lame one of Uraiyūr.

See 228, 314, 399.

He sang of *Kiḷli-vaḷavam*, the Coran, who fell at KULA MUTTAM and
of TĀMAN chief of TONRI: a dependant of the former,

னையு தாள் நாயிடக் குழிந்த
வல்லி-னல்லக நிறையப் பல்பொறித்
கான வாரண மீனும்
காடாகி விரியு நாடுடை யோரே.

*Addressed to the same king as the proceeding, by Maruthan-
-Iḥa Nāganar. (the following verses very vigorously depict
the Horrors of war and the desolation it causes.)*

As when a tiger, dwelling on the mountain crest
That rises o'er the abodes of dreaded Gods,
Lusting to taste the flesh of herds that roam the plains,
Wakes from slumber in his dusky den, and straight
With smothered roar, collecting all his powers,
Selects his prey, and siezes where he lists,—
So thou, O Pāṇḍyan king, didst rush to slay the kings
Of Northern lands, and desolate their plains
On mighty chariots borne.—
If such the war thou 'rt bent on waging now, Oh ! who
In all this mighty world are in such piteous case !
Once in each village fragrance of the food prepared
Breathed over every fertile field girt by the laurels
green ;—
And shrines, where sound of praise was heard, with
worshippers
Were filled ;—But now the Gods have fled their ruined
homes,
And in those old abandoned halls the speckled fowl
From out the forest lay their eggs in pits, wherein
The hoary fathers of the hamlet played their rustic
games.

LIII.

முதிர்வா ரிப்பி முத்த வார்மணத்
உதிர்விடு மணியிற் கண்பொரு மாடத்
திலங்குவன மகளிர் தெற்றி யாடும்
விளங்குசீர் விளங்கல் விழுமங் கொன்ற

களங்கொள் யானைக் கடுமான் பொழைய
 விரிப்பி னகலுந் தொகுப்பி னெஞ்சு
 மம்மர் நெஞ்சத் தெம்மனோர்க் கொருதலை
 கைம்முற் றலநின் புகழே யென்று
 மொளியோர் பிறந்தவிம் மலர்தலை யுலகத்து
 வாழே மென்றலு மரிதே தாழாது
 செறுத்த செய்புட் செய்செந் நாவின்
 வெறுத்த கேள்வி வினங்குபுகழ்க் கபில
 னின்றள னாயினன்றும னென்றநின்
 னாகொள் வரிசைக் கொப்பப்
 பாடுவன் மன்னாற் பகைவரைக் கடப்பே.

*To the Cēran, Mūntharam-Cēral-irum-porrai
 by Porunthil Iḷam Kiranār.*

This short poem is remarkable for the very noteworthy appreciation of Kabilar's verses. [Cp. 174, 10 பொய்யாநாவிற் கபிலன்.]

Upon the pearls that glisten amid the sands of the shore,—

On the lofty terraces whence gleam of gems is reflected
 Where damsels with shining bracelets dance

Thou who didst remove the distress of Viḷangil, resplendent in beauty,

O Porraiyan, lord of elephants that hold the field, and of swift steeds,—

If on thy Glory we dwell, the song shall never end ;

If it be curtailed, thy praise can ever worthily be shewn,
 By those like us of bewildered mind,

Yet, in this flower-crowned world where sons of light and glory have been born,

It is hard not to take our place.

Thy victory shall be sung even by me who say :

“ ' Twere well if KABILAR were here,

The bard, who sang in verse condensed yet beautiful,
 With learning filled, with glory crowned ! ”

" AGAMIC BUREAU NOTES "

**A comparative Prosody of the Dravidian Languages by
*Mr. Rajagopal Rao, B.A.***

We are greatly indebted to the South Indian Literary Institute for the publication of the first part of the original work above-named dealing with what had hitherto been neglected by our Tamilian scholars a comparative study of the prosody of the Tamilian languages. The author's labour in this unexplored and (marketably) unprofitable region is worthy of the veneration all those who love our vernaculars. We hope that his spirit of self-sacrifice in this matter will continue for ever to prompt him to publish the other parts of this work at an early date and stir up our scholars to Co-operate with him and conduct similar searches in this field.

We have to thank this learned author for writing this dissertation in English and affording opportunities even to those who never read Telugu or Canarese for understanding the essentials in those prosodies which correspond with Tamil formulae of prosody. The Malayalam grammar being of very recent origin, the author seems to have omitted to make any mention of the same in his treatise,

Apart from the introduction and the concluding remarks we have three sections in the book which deal with 'Gānams and metres', the 'Prasam' and the vadi. We ought to congratulate the author for his statements that these elements of Telugu prosody though they may retain sanskrit names are but the evolved specimens which were originally Dravidian. But what were their original Telugu names and how far the sanskrit influence was exercised over them are points which are left untouched by the author. Had the Tamil, Telugu and Canarese had all one common source for their respective metric elements? I think the application of the analogy of the source of languages cannot be safely done here.

With due deference to the learned author, we have to differ from him in some of the points regarding the Tamil prosody dealt with by him. Some of the errors seem to have been due to the author's not realising

the two distinct stages of the Tamil prosody,* the orthodox and the liberal views of metrical calculations.

During the Sangam ages when the Tamil poetry had no influence of the Sanskrit metrics the symbolic forms of the metrical formulæ, were paramount. After the abolition of the third Sangam, we have the musical school of the Tamil metrics gradually evolving till we have in our religious literature an open preference of sound to symbols, e. g.

“ எட்ட விட்டவி டுமண ஸெக்க(ர்)மெல்
பட்ட நுண்டுறி பாயு(ம்)ப ராய்த்துரை.”

Herein ‘*டுமண*’ is not a ‘*புனிதா*’ as the form appears to be but only a *கூவிளம்* as per the sound. In the orthodox prosody, the almost only test to look into the correctness of the metrical composition is the *தீர்மானம்*, but in the liberal poetry of Tamil metrics, the musical balance of each foot in its relation to the others in that line and those corresponding to it in the following lines have to be carefully observed.

The above illustration from Appar’s *Devaram* will show that a *laguvu* in the beginning of a foot though symbolically is such is a *guruvu* in sound. It is only in excellent *viruttam* poetry in Tamil. We can trace regular accents and scan the lines as we would in English. But in Sangam works like *Nāḷadiyār* such a task would be futile. Again we have to differ from the learned author in his expression that *Nirai* is dissyllable. Like *Ner* it is also a single syllable of another variety and in Tamil (not even in English) there is no criterion that a syllable should contain a single letter or a single vowel.

Be the *Prasams* and *Vadi*, the *Ethugai* and *Morai* of Tamil or the rhyme and alliteration, we have to say that in the orthodox Tamil prosody, their significance was practically little. In some Sangam works you can find some poetry here and there which pay little regard to the rhyme or alliteration. In conclusion we have to state that the treatise is on the whole admirable and the tables given in pages 4 and 11 of the book are really splendid.



Lectures by Swami Vedachalam.—After leaving Calcutta on the 7th of May, Svāmi Vedāchalam visited many important places of Northern India. On account of his short stay in each of these places, he could not deliver long lectures, but was only able to see some

prominent men of those cities and hold with them long or short conversations as time and circumstances permitted on the antiquity of Saiva religion, its history, and its peculiar philosophic aspect. It is very gratifying to note that his conversations with the learned men of the north proved very fruitful, as most of them were convinced of the truths of Saiva religion and began to feel a real interest in the study of its philosophical works. Conversations of this character were held at Benares, Haridwar, Dehra Dun, Muttra, Brindaban and Bombay. In one of his conversations with Mr. Balamukhunda, B.A. and others of the Ārya Samāj at Brindaban, he went right into the subject of Siva Linga and its worship, and how it had been preceded in the times of Rig Veda by the worship of sacrificial fire—the natural linga or symbol of God, the all blissful Sivam. Mr. Balamukhunda said at the end of the svāmi's discourse that his eyes had been opened just then to see the real meaning of Sivalinga and that he could say nothing against the worship of the sacred symbol.

At the earnest request and kind invitation of Mr. C. Ekāmbara Mudaliar and his learned wife Panditha Srimathi Āndāl Ammāl, the svāmi went to Secunderabad and delivered there and at Bolarum a series of five lectures which were all attended on every occasion by a large audience and listened to with much interest. The details of which are as follows :

On the 27th June he delivered a lecture on 'Devotion to God.'

On the 29th of June, on 'The nature of Individual Soul.'

On the 1st of July, on 'The worshipping of God through symbols.'

On the 3rd of July, on 'Saint Sundaramūrthi and Manickavācagar.'

On the 6th of July, on 'Saint Tirujñānasambandha and Appar.'

Besides these lectures, two very interesting and long conversations were held on the 4th and 5th of July, when a number of learned men assembled, put many intricate questions on most of the vital problems of philosophy and received from the svāmi apt, brief and illuminating answers and in the end expressed their entire satisfaction at pertinent answers most intelligently given by the svāmi.

And on his return to Madras on the 11th July, he was most gratefully received by the members of the Royapet Subramania Saiva Sabha and a lecture was arranged by the latter at Ranade Hall, Mylapore on the 20th July, when the Svāmi gave to the large audience in the form

of a long impressive lecture the interesting details of his travels in Northern India.

*
* *

The Tamil Language.—Under the auspices of the Triplicane Hindu High School Tamil Sangam a lecture was delivered on 1st Sept. 1913 at 6 p m. in the School Hall, by Mr. P. Sambanda Mudaliar on the means of improving The Tamil Language. The Hon'ble Mr. Justice T. Sadasiva Iyer presided. The lecturer in the course of his address said that in ancient days it was the language of the country and of the ruling power and authors were richly rewarded by the kings. At present it was not so. They were neglecting the language even in the new course in schools and colleges helped the students to neglect the language. In conclusion he said that they must improve the language by the publication of rare books such as dramas novels and school readers containing moral stories and extracts from classics. The chairman in concluding the proceedings observes the Tamil was a language current even before the Aryans entered India and was not derived from Sanskrit but it derived and assimilated Sanskrit words. The language, no doubt, was insufficient in its alphabets but he would suggest the introduction of Raman script to remove the defect. He deplored the actions of some of the muts who would not give men access to their books and thus bring about the destruction of some of the most important literary books. In conclusion he approved the methods suggested by the lecturer to improve the language. With the usual vote of thanks to the chairman and the lecturer the meeting terminated.

*
* *

The Saivite Elementary School.—We are glad to hear that the Chennai Sivanadiar Thirukkuttam, which is one of the famous and largest Saivite societies of Southern India and has travelled over 200 sacred shrines, is now diverting its attention entirely towards imparting religious and secular education to children. Besides having established a Tamil Library it has started an Elementary school. The school was started a year ago with only 10 boys and it now consists of 60 boys and has been placed under the management of a Sub committee with M. R. Ry., C. Vengu Pillai, Avargal, Retired Deputy Collector and Hony. Magistrate as its President and M. R. Ry., R. Chinnasawmi

Pillai Avargal, B. A., as its Secretary. A very rapid progress of the school is expected.

*
* *

When the sword is rusty, the plow bright, the prisons empty, the granaries full, the steps of the temple worn and those of the law courts grass-grown ; when doctors go afoot, the bakers on horseback and the men of letters drive in their own carriages, then the empire is well governed.—*Chinese Proverb.*

*
* *

GLIMPSES OF TRUTH

from various sources.

Restlessness and discontent cannot change your lot.

*
* *

Never allow your energies to stagnate if you would be happy.

*
* *

Conscience is the heart's secret Court of Justice.

*
* *

Go out into God's world and live your life for others.

*
* *

'A man cannot speak to his son, but as a father ; to his wife, but as a husband ; to his enemy, but upon terms ; whereas a friend may speak as the case requires, and not as it sorteth with the person'.
—*Bacon.*

*
* *

Marriages are made in Heaven, yes ; a true marriage is made in Heaven—the Heaven within the hearts of the man and the woman. Love is the god that unites the man and the woman, Love is the only God that conjoins them in True Marriage.

*
* *

I have learned to seek my happiness by limiting my desires rather than in attempting to satisfy them.—*John Stuart Mill.*

*
* *

"The 30th anniversary of the Tuticorin Saiva Siddhanta Sabha will be (D.V.) celebrated on the 20th, 21st and 22nd December 1913. Sriman S. Sabaratna Mudaliar, Dy. Fiscal, Jaffna, and the author of "The Essentials of Hinduism in the light of Saiva Siddhanta" has kindly consented to preside on the occasion. Many profound scholars in our Philosophy will deliver lectures. A lady's Conference will also be held.

All interested in our philosophy and in the comparative study of religions are cordially invited to be present on the above dates.

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A REVIEW.

We have to acknowledge with thanks the receipt of a beautifully got up album of the Atank Nigrah Pharmacy of Jamnagar Kathiawar. This notable institution is well-known and has always been doing splendid service to humanity in general. As an indigenous institution, it occupies the foremost rank in our Ayurvedic world and it is a pleasure to see the institution thriving so well. The album gives one an exact idea of the working of The Pharmacy. The Album leads with the portraits of our most gracious Imperial Majesties.

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THE
LIGHT OF TRUTH
OR THE
Siddhanta Dipika & Agamic Review

*A Monthly Journal devoted to the Search for Truth as revealed
in the Ancient Hindu Mystic Philosophy known as the
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No. 4.

KODIKKAV!
OF
ST. UMĀPATHI ŚIVĀCHĀRIYAR.

[This is another short treatise forming one of the fourteen Siddhānta Śāstras in Tamil]. Our Saint was put out of caste by the Chidambaram Dikshitaras of whom he was one, for partaking of the remnants of food eaten by his guru, Maṛai-Jñāna Sambanthar, whom he addresses in his *Vinā Venbū*. The time for performing the *Brahma Utsavam* of the Temple approached, and the Tillai priests tried to hoist the flag on the Dvajastambha; but it could not be tied. God appeared to the Dikshitaras in their dream and they were told that the flag will go up only if they brought back our Saint. Our Saint lived in a hamlet of Chidambaram, which is on the other side of the Railway Station where his Samādhi can be seen even to day, called *Korrayankuḍi*. The priests repaired to him brought him back on their shoulders and prayed to him that he may be pleased to hoist the flag. These verses were then composed.]

ஒளிக்குமிருளுக்கு மொன்றேயிடமொன்று பேலிடிவொன்
 ரொளிக்குமெனினு மிருளடராது உயிர்க்குயிராய்த்
 தெளிக்குமறிவு திகழ்த்துளதேனுந் திரிடலத்தே
 குளிக்குமுயிராள் கடும்படிக் கொடிசட்டினனே.

Light dwells with darkness in same place
 One does conceal the other when strong,
 And yet darkness can't prevail.
 The Light of light of souls though shines
 The soul is plunged in Trimala,
 So that the soul may Grace attain
 I hoist aloft the holy flag.

(1)

NOTES

Man's light is veiled by *Ānāyama* and he can't see the Light of God shining in him on account of this veil. But he need not despair. By undergoing *Dikshā*, and becoming steady in the four paths, he can rub out the dirt. The hoisting of the flag, துவசம்கட்டுதல் means in common parlance, making up one's mind to do a thing and do it to the finish. The aspirant after spirituality should have this determination first. Otherwise all his efforts will be fruitless. The light of God and evil inhering in man together is compared to the heat and moisture present in green wood.

பொருளாம்பொருளேது பொதேதுகண்ணே
 திருளாம்பெளியே திரவேது—அருளாளா
 நீபுரவாவையமெலாம் நீயறியங்கட்டினேன்
 கொபுரவாசற் கொடி.

Which is the Sat of Sat, which Bloom?
 Who is the seer? Which is light
 In darkness sure, which night, Oh Grace!
 In all the earth that owns your sway,
 That Thou mayst know, in Tower's front,
 I hoist aloft the holy flag.

(2)

NOTES

This sums up the Padārthas. Sat is God, the bloom *Sivaśakti*, the Seer is soul, the light in darkness is the *Sakala* condition of the soul, after evolution of the world, where though plunged in darkness,

the soul gains a little light by its will, action and intelligence being roused (மாயாதனுவிளக்கு). The right is the kevala condition. God is ever present in all through. His grace is invoked so that the soul may proceed onward.

வாக்காலுமிக்க மனத்தாலு மெக்காலும்
தாக்காவுணர்வரிய தன்மையினை—நோக்கிப்
பிரித்தறிவுதம்மிற் பிரியாமை தானே
குறிக்குமருணல்கக் கொடி.

With speech and mind at any time
His nature rare is hard to find.
When seen too close, He dost appear
As Ananya. His grace to get
I hoist aloft the holy flag.

(3)

NOTES.

This brings out God's advaita relation to man.

அஞ்செழுத்து மெட்டெழுத்து மாநெழுத்து நாலெழுத்து
பிஞ்செழுத்து மேலைப்பெருவெழுத்து—நெஞ்சழுத்தி
பேசுமெழுத்துடனே பேசாவெழுத்தினையுங்
கூசாமற் காட்டக்கொடி.

The letters five and eight and six
The letters four and 'va' and 'si'
These in the heart well impressed.
The soundless one and that with sound
To manifest them without doubt
I hoist aloft the holy flag.

(4)

NOTES

The five syllabled mantra is 'Śivāyanama'; the eight syllabled is 'Om, aum Śivāyanama'; the six syllabled is 'Om Namaśivāya'; the four syllabled is 'Om Śivāya'. The spoken syllable is said to be 'va' and the unspoken syllable 'si'. All these mantras have reference to the passage of the Yogi from the grosser to the more subtle of the avastās, which can be only understood by actual experience.

THE EVOLUTION OF TAMIL VIRUTTAMS

By E. N. TANIKĀCHALA MUDALIYĀR, B.A.

VI.

SANDA VIRUTTAMS.

(1) *Their Origin and our Tamil Religious works.*

Sanda Viruttams seem to have a later growth in Tamil than the ordinary viruttams. The analogy of a man learning music will hold good in the case of the growth of musical poetry in any language. So it is highly probable that Sanda Viruttams crowned the progress of ordinary Viruttams. Unfortunately we have no historic literature in Tamil, and it is extremely dangerous to rely upon any of the traditions for fixing dates, or for drawing inferences useful for our purpose. It is in vain that we look for a clue, into our Śaivaite and Vaishṇavite religious works. Tirumalisai Ālvār (திருமழிசையாழ்வார்), the disciple of Pēyālvār may be treated as a contemporary of Poigai Ālvār, the first Vaishṇavite Saint. A comparative study shows that *Tiruvāṇṇam* cannot be earlier in composition than *Nammālvār's Tiruviruttam*. So all our saints belong to an age in which viruttams considerably advanced and progressed. The very name திருச்சந்தவிருத்தம் implies that it was the first kind of sanda-viruttam introduced in our literature, and it was subsequently occupying the eminence which Kaṭṭalai-Kalittuṇai possessed over ordinary viruttams.


There seems to be a sort of dark gap between the death of Tiruvalluvar, and the literary and religious renaissance during the time of our Tamil saints. It may be due to the state of unrest of the Tamil country, owing to the conflict of religions, the Hinduism, the Buddhism and the Shamaṇam. The Shamaṇas, who are not exactly our Jains, seem to have had supremacy in the language and the state after the downfall of Saṅgam. By the influence of Sambandamūrti Nāyanār and his Śaivites, Shamaṇas seem to have been persecuted with


undue severity, and anything Shamaṇa was condemned. If you look into the tenth stanza of every chapter of Sambandar's verses, you will find some criticism, allusion, caricature, abuse, curse, or caution against or prayer for the destruction of Shamaṇas. If any important Shamaṇa literature existed in our country prior to Sambandar, which may throw light on the problem of the origin of sanda-viruttams, the Śaivaite movement would have surely tried to destroy it owing to the religious fanaticism. So it is impossible to guess the exact period when and by whom Sanda-viruttams were first introduced in our language.

The period of Tamil Saints seem to be a highly creative period for viruttam compositions. In *Tevāram* (தேவாரம்), the forms of the poetry of *Appar* seem to tread on beaten tracts. In this respect, Sambandar's poetry is radically the opposite. There is some original musical artifice or other in almost all his poems, and his inventions are mostly puzzling. If there be any æsthetic ideal in poetry it is realised in Sambandar's. In Sundaramūrti Nāyanār, we find rather an excessive fondness and partiality for sanda-viruttams, and the percentage of non-Sanda-Viruttams in his work is very small. He seems to have followed Sambandar's foot steps in inventing new models of Sanda-viruttams suitable to his new models of music.

(ii) *The Popular idea of Sandam—its real spirit.* We have heard Puṇḍits talking arbitrarily of தான், தன்ன, தன்ன, தபு etc. So far as we hear of them, these categories do not appear to have been based upon any systematic scientific foundation, whatever might have been the fact at the time of their original introduction. These names simply mislead us, and at best they appear to be classifications of certain sounds vaguely suggesting nameless parodies. This method rather displays the ignorance of the real secret of Sandam, than throwing any clear light on it. Instead of facing the difficult problem, this method of denomination merely beats about the bush.

Sandam is the outcome of the harmonious rhythm, produced by a regular arrangement of regularly measured feet. But what is the standard of measure is the real crux of the problem. The rules for the measure of māttirai in our orthodox grammars will be applicable here only with necessary modifications. The music of Sanda-viruttams tolerates a greater measure than that which is allowed at ordinary times. A fraction of the unit (Māttirai) is one too keen to be distinguished in Sandam. Fractions of the unit get a sort of stress after short vowel sounds and thus they are enlarged in sound and get the value of an additional unit; but after long vowels which have a higher pitch in sound, they get no stress and their sound wanes almost to a zero, and so they are rejected in our calculation of māttirai in a given foot. The following example from *Tiruchanda Viruttam* will show that the regular measure of each foot depends upon this criterion and not upon that of our orthodox grammarians. Each foot but the last in a line of the following stanza containing three māttirai's and the māttirai of each letter is marked in the first and the last line of the stanza:—


 3 = 2+1 2+1 1+1+1 2+0+0+1 1+1+1 1+1+1
 சூநி லாய வைந்து மாய்ப்பு னற்க னின்ற
 2+0+1+2+0
 ஊன்குமாய்.


 3 = 2+1 2+1 1+1+1 1+1+1 2+0+1 1+1+1 1+1+1+2
 நீதி லாய வண்ண நின்னை யார்தி னைக்க வல்லோ

The last கேரிசை or the long vowel sound in the end of every line is a sort of musical stroke without which the end will be blunt. In all Sanda viruttams this long vowel ending (கேரிசை) is found in its purest state or in a slightly modified form. It will be evident when we analyse.

VII.

THE VARIOUS KINDS OF SANDA VIRUTTAMS.

When the numbers of models in each type of non-Sanda Viruttams of five or more feet are small, one may naturally think that the numbers in the corresponding Sanda-Viruttams must be smaller. But the fact seems just the opposite. The rules of Sandam never acted as a restraint on our poets and the models herein are comparatively larger. As the author Viruttappāviyal says.

அழிவறு காய மீட்டி மடமாந்த ருய்ய
வருதூல தைந்த பெரியோர்
மொழிதரு சந்த முற்று மியலின்ன தென்று
மொழிவா னெடுத்த லரிதே.
கழிபெறு வாரிநீர ததுபற்றி யிங்கு
கழலுற்ற சந்த விதியை
விழியென வைத்து மற்ற மொழியாத சந்த
விதிதம்மை யோர்ந்து கொளலே.

The metre of the above stanza found in வேயுறுதோளிபங்கன் of Sambandar, seems to be the only one in Octa-metric Sanda Viruttam which is not formed by doubling any model of a Sanda-Kali-Viruttam.

Remove the second or the third foot (தேமா) of this stanza and put it side by side with an heptametric Sanda Viruttams (an imitation from Sanskrit) known by the name of (மணிமாலம்) *Maṇimālam*, and the necessary inference would be, that the former evolved from the latter. From Viruttappāviyal may be quoted here the rule for the structure of the latter which by itself forms an illustration of the rule:—

ஒருநான்கி ரண்டொ டிருமூன்றி டத்தி
லொருநேர்மு னைந்த சிறுமா
புரைநீங்கு மற்ற முதலேந்து மூன்று
புளிமாவி னைந்த சிறுகா
யொருநான்கு மூன்று புளிமாவ னைந்த
வுருவாரி லங்கு துதலே!
வரினேயி தற்கு வடசொற்க லீசர்
மணிமால மென்று சொலுவார்.

The beauty of the above model is partly due to the arrangement of feet; it is one which preserves vendalai throughout. This is the reason why Kamban uses தேமாங்காய் also as the first foot for it does not interfere with the தளை in a line, but on the other hand gives a better melody in the following மணிமால விருத்தம்.

இத்தன்மை யெய்து மளவின் கணின்
விமையோர்க ளஞ்சி யிதுபோய்
எத்தன்மை யெய்தி முடியுங்கொ லென்று
குலகின்ற வெல்லை யிதன்வா
யத்தன்மை கண்டு புடைநின்ற வண்ணல்
கலமுன்ற னைபின் மிசையால்
சித்தங்க வங்கு மிதுதீர மெள்ள
விருளுடு வந்து தெளிவான்.*

It is Kamban who studied best, the artifice of Sandam music, so much so, that he was able to invent successfully some models in his Rāmāyaṇam which seem to be unknown to other authors; we find also a spirit of criticism reigning behind the veil of his creations.

According to the musical calculation of *māttirai* (rejecting the consonantal sounds, which lose their pitch for want of stress whether they come after long or short vowels), Maṇimālam is a stanza containing seven feet having 5, 3, 5, 3, 5, 3, and 4 *māttirai*'s respectively. An inverted arrangement with a little longer sound in the end, one of Kamban's inventions, puzzles even the author of Viruttapāviyal. The stanza quoted below seems to be based upon a converse of the *Maṇimālam* principle and its metrical arrangement consists of feet of 3, 5, 3, 5, 3, 5, 5 *māttirais* respectively in a line:—

நீல நின்றதொரு நீல மால்வரைநெ
டுந்த டக்கையின டைந்துநேர்
மேலெழுந்தரிவி சும்பு செல்வதொரு
வெம்மை யோடுவர வீசலும்

* The arrangement of Nasals in the above stanza, gives rise to an aural illusion of a change of metre when, for the first time, we read the last line of the stanza, though the line is really as perfect as the previous three,

சூல் மந்தகனெ றிந்த தன்னதுது
 ணிந்து சிந்தவிடை செல்லுறுங்
 கால மொன்றுமறி யாம லம்புகொடு
 கல்வி னுனெழுய வில்வினன்.

Including this converse (if it may be so termed) of *manimālam* within the *manimālam* species we have three other main divisions of the heptametric Sanda viruttams. Of them akin to this species is *Mattakokilam* (மத்தகோகிலம்) which is worthy of its name. The metrical arrangement is of feet containing 3, 4, 3, 4,, 3, 4 and 5 māttirais respectively. Example

மறைது ளங்கினு மதிது ளங்கினும்*
 வாணு மாழ்கடல் வையமும்
 நிறைது ளங்கினு நிலைது ளங்கினு
 நிலைமை நின்வயி னிற்குமோர்
 பிறைது ளங்குவ வனைய பேரொயி
 றுடைய பேதையர்* பெருமைநின்
 இறைது ளங்குறு புருவ மென்சிலை
 யிடைது ளங்குற விசையுமோ.

The third is the species immortalised by Tirumazhisai Ālvar (திருமழிசையாழ்வார்). *Thiruchanda viruttam*, (or *The Sanda viruttam*) is the first species of Sanda viruttam in our literature. It is known by the name of *Suganthi*, and its characteristics are very simple. It consists of seven feet of three māttirais with a long vowel sound, at the end of the line, super-added, i.e. the last foot is one which contains five māttirais. With it may be associated many groups of Sanda viruttams in six, five and four feet. So we have six footed *Suganthi*. The five footed *Suganthi* is known by the name *Seni*. The Manorama which contains an alternate arrangement of short and long

* An Example of consonants not getting a stress, and thus losing their pitch even after short vowels. This is a rare phenomenon which occurs when a like consonantal sound preceeds or follows one of the same or similar இனம். The Sandam being a patent music which fixes the length of each foot in a line (i.e. the length of sound in it) the artifice of omission of consonants for poetical purposes, was thought by our authors to be unnecessary.

vowel sounds in the second, third and the fourth feet is one form of the *Suganthi* in Kali-viruttams.

In the heptametric *Sanda viruttams*, we have akin to the *Suganthi*, three sub-divisions of one species of viruttams which contain four mattirais in each foot with an additional long vowel sound at the end of the last foot. They are known by the names *Manini*, *Kavirācha virachitham* and *Sattuvi* which are defined thus by Viruttapaviyal :—

“கூவிள மேமுகுலாவ நெடிந்கடை
கொள்வது மாவின நேரசைசே
ராவின் மாதிரடப்பது பேர்கவி
நாசிவி நாசித மென்றனரால்
கூவிள மேகரு வார்விள மேயிவை
கூடுவ சூத்துவி.....”

Of the hexametric *Sanda-viruttams*, only one species is of a very complex structure. The illustrious specimen, the first chapter of Sambandamūrthi Nāyanār's *Tevāram* has misled even the careful author of *Viruttapaviyal*. He erred in thinking that it was of a very simple metre and framing its rule thus:—

ஆதி வாழிநெடி லக்கர முக்குறி
லாகுஞ் சிறுகாயே
நோதி லண்டையது குற்றய நீற்றிரு
கூவார் விளமென்றே
மோது மூன்றதுட னுன்கது மோங்கிய
தேமா புனிமாங்காய்
சேத வெண்மதிமு கக்கரு நீள்விழி
மின்னேர் திருமாதே.

This is the rule which serves also the purpose of an illustration. Forgetting the first chapter of Tirujñanasambandar's for a moment, if we begin to scan this stanza itself, the fifth foot and the sixth are not exactly தேமா and புனிமாங்காய் respectively but தேமாங்கனி and தேமா. There is no pause after தேமா until we pass on to one more syllable. It is only this kind of scansion that is consistent with the reality in the first chapter of Sambandar, where pauses are consistent with the harmony of metre, music, and meaning.

The second error in the above rule is that which the author commits with reference to the second foot of the stanza. Though it is apparently made up of a “*நெடிலக்கரம் & முக்குறில்*” it is really a *தேமாங்கனி* and is equivalent to the fifth foot. This fact is made plain in the reading of the exceptional stanza quoted by the author “*தானு தல்செய்திறை காணிய மாலொடு தண்டா மரை யானும்*” * in which the second foot is a clear *தேமாங்கனி*. In the first line of the fourth stanza of Sambandar, the fifth foot is a *கவிளங்காய்* similar to that which we expect in its second foot, and in the second foot is a *தேமாங்கனி* which is expected at the fifth foot. Throughout the chapter wherever the *கவிளங்காய்* appears it has the total sound of six *māttirais* whatever may be the indication of the symbols therein. The *கவிளங்காய்* is not one made up of a long vowel with three short vowel sounds, but of two long vowel sounds and two short vowel sounds.

The third error in the rule is the statement “*குற்றயிரீற்றிரு கூவார்விள மென்றே, யோது மூன்றுதுடனுகதும்.*” The very first line of the (*தோடுடையசெவியன்*) first illustration shows that it is not a fact; and it is doubtful whether the two *Kūvilams* are of equal length in *māttirai*. Their lengths vary between four and five *māttirais*, and it is impossible to enunciate what musical law governs their variation.

Even with reference to the first foot the rule does not seem to be accurate. “*ஆதிவாழி*” is interpreted by the author himself as “*குற்றயிரீற்றுத்தேமா*”. Nearly fifty per cent of the first chapter of Sambandar seem to be exceptions. The first foot seems to be only a *மாச்சீர்* and the last foot a *தேமா*. The second and the fifth foot seem to be practically the same in the length of sound. Either of them may be *தேமாங்கனி* or *கவிளங்காய்*, but when a *கவிளங்காய்* appears, its second vowel gets a prolonged vibration of sounds and thus possesses the value of a long vowel (though not its sound in pronunciation). The third and the fourth feet are *கவிளம்* for which *தேமாங்காய்*

* The ninth stanza of Sambandar's first chapter on “*திருபிரபுரம்*”

sometimes occurs. The number of mātṭirais in the respective feet can't be stated in the species with certainty. But we can give the probable arrangement to be thus:—

3, 6, (4 or 5), (4 or 5), 6, (3 or 4) mātṭirais respectively in the six feet of the stanza. It has not yet been traced out which variations can occur, when and by what musical laws.

Other species of the hexametric Sanda Viruttam have a very simple structure. One of them is similar to the suganthi, or the Tiruchanda-viruttam type. It consists of six feet of three mātṭirais, with a long vowel sound superadded to the last foot in the line i.e., the sixth foot contains five mātṭirais.

There are three sub-divisions in the viruttams of four mātṭirai feet. One of them is Manini of six feet (“குற்றயிரீற்றறுகவினையோடொரு நெட்டுயர்கூடிமால்”). Another is its converse (“குறியாபுளிமாவிருமுன்றுகடைக்குறியா குறியொன்றே”). The third is of the intermediate class containing a mixture of *vīlām* and *mōcheers*.

The last species is of the metre of “அங்கிங்கெனாபடி” of Tāyumānavar, and of various familiar (long) quotations in our literature. It consists of six feet of five mātṭirai length with a long vowel sound in the end thus making the last foot one of seven mātṭirais.

In Sanda Kalithurai, we have four species corresponding to the last class of our hexametric Sanda-viruttams. In the language of Viruttapāviyal they are as follows:—

- (i) “முக்குறியி னின்றனவு பத்தரைய தாகிவரு மூன்றினுடனீ
டக்கரமு மற்றொரு காயுமுடை தாடரினையு மாயந்தறிகவே”
- (ii) “நீடுயர்க் கூவினக் கருவினச் சீரினா னேர்ந்தவற்றைப்
புகுறும் பாவெனப் போற்றினார்.....”
- (iii) “நீளாத வயிரீற்றி னேரைந்து மாங்காய்ப்பினீடக்கரத்
தானாலு தித்திட்ட மாங்காய்க்க லிக்காய சந்தத்துறை.”
- (iv) “ஐந்துயர்க் காயோடு மைத்துயிர் விளத்தோடு மைந்திடத்தே
மையந்தினு டுமண்டிபெறு காட்சனிக் சீரோடு மாகுமன்றே.”

There are four kinds of Sanda Kalithurai which consists of feet of four mättirais, and they are in the language of Virutapaviyal :—

- (i) “நான்மாத் திரைவெண் டனைமாத் கண்டத் குறுமே
ஞைமாத் திரைமா நளினீ யெனவா வெரால்”
- (ii) “குற்றக் கரநான் கனவை யொருசீர் குழுவிப்பின்
முற்றக் கடையோர் நெடிவெய் திடும்வேண் டனைமுற்றும்.”
- (iii) “குற்றயி லாலிது கூவின மைந்தொடு கூடியநேர்
பெற்றும் ஸ்வக திப்பெய றென்றனர் பேரியலோர்.”
- (iv) நாலொரு மாத்திரை யளவீற் றேன்றிய நாலிருசீர்
பாலற விணையாப் பாடினர் பலதீந் தமிழோரென்
ருலது கலவைசீ கந்தத் துறையென் றறைகிற்பாய்
பாலது புரையும் பாய்மன மிளகும் பனிமொழியே.

There is only one kind of Sanda Kalithurai which consists of feet of three mättirais with a long vowel sound in the end. It is known by the name of சேணி. It is suganthi minus its first and the second foot. Three other species are given by the author of Virutapāviyal and their structures may be examined.

முன்னே தேமா பின்னது தேமா மொழிமுன்றில்
துன்னுஞ் சீரே கூவின நான்கிற் றுறுதேமர்
பொன்னே யந்திற் புல்விய சீரே புளிமாங்காய்
சொன்னூர் பேரே மத்தம யூரத் தொடர்பென்றே.

This seems to be one variety of கலவைச்சந்தத்துறை. Probably its popularity with our famous poets demanded a special rule in Virutapaviyal. Here form seems to be more important than the length of feet, or the number of mättirais therein, which is not however discorded. Example :—

செய்தா யேனும் தீவினை யோடும் பழியெவல்லாம்
எய்தா தெய்தா தெய்தினர் ராமன் னுலகின்றான்
வைதா லன்ன வாளிகள் கொண்டின் வழியோடுங்
கொய்தா னன்றெ கொற்றமு டித்துன் குழுவெல்லாம்.

The two remaining species of Sanda Kalithurai are connected with *Manimālam* and *Mattakokilaṁ* (models of ஏழுசீர்ச்சந்த விருத்தம்). Their rules * are respectively,

* All rules in virutapaviyal are themselves illustrations for the rule.

(i) “நேரோன்று காயு நிறையொன்று நேரு முதல்
நீரோன்றொ டொன்றி னிறையொன்று காயதியலும்
நேரோன்று நேரி நிகழ்வா மிகுந்த விடமே”

(ii) “முதலு மூன்றது மாவி னத்தொரு மூன்றெழுத்
துதவு சேரதி ரண்டு நான்கொரு நான்கெழுத்
துதவு கூவிய மைந்தி லோங்கிய கூவியமே”

If we keep the former side by side with Kamban's stanza in Nāgapāsa Padalam “இத்தன்மை யெய்து மளவின் கணின்ற விமையோர்
களஞ்சி யிதுபோய etc.”, we find the same form in it devoid of the last syllable (அகச) of the fifth foot and the sixth and the seventh foot. It is rather a *manimālam* wherein we miss a புளிமாங்காய் and a தேமர.

Delate the first and the second foot of *Mattakokilam* and you will get the Sanda Kalithurai defined by the latter rule. So we find that almost all the characteristics of species of Sanda Kalithurai, and those of the lower ones Sanda Kali Viruttams may be expressed in terms of the higher.

It will be unnecessary to dwell upon the twenty five kinds of Sanda Kali Viruttams in detail. Of them eighteen models are open imitations of Sankrit viruttams which possess different names. For seven models, no names were traced. These are neither logical divisions nor do they serve our purpose. Five species of Sanda viruttams depend upon the arrangement of vowels in certain places. There are only four models in which the forms of the first and the second foot are repeated respectively in the third and the fourth. In six models, the nature of the first three feet are the same. The Manorama and another model represent the spirit of *Seni* and *Suganthi*. The largest number of Sanda Kali Viruttams in our literature, is of the species which contains four-māttirai feet; and the peculiarity in most of them, is that they preserve vendalai *

* நாலக் காமுற் றுநடக் குமவை
நீலக் குழலாய் நிகழும் பலவாய்
நாலக் காமா நவில்வெண் டனையிடு.

சூலப் பகர்வர் தமிழ்நா வலரே.—Viruttappāviyal.

throughout the line. All these Sanda-Viruttams were recognised as established models during the age of Kamban.

VIII

CERTAIN ELEMENTS IN TAMIL SANDAM.

Even though the word *Sandam* is of Sanskrit origin, its connotation in Tamil is not the same as that in Sanskrit. Our language is an independant language, and does not belong to the Āryan group of languages. Our grammar was crystalized long before the Āryan invasion of Southern India. We had our own music and other arts which were all then systematized (simple, though they may be). Then the introduction of the Sanskrit music, or Sandam in Tamil means not its translation or repetition, but a gradual assimilation. Hence in Tamil Sandam we find a preponderance of indigenous elements.

The pre-eminence which *Veṇba* had in our language is due to its (தலை) *thalai* which gave the best music that was not available in other kinds of (பா) poetry. An imitation means an indirect admission of the superiority of that which is imitated. So when our Tamil poets wanted to imitate Sanskrit Viruttams, they ought to have felt their superiority to *veṇba*, and so the best material in their possession *vendalai* was much used, and we find in nearly in eighty percent of Sanda viruttams, the *thalai* of *veṇba* is maintained wholly, or in part. The same is the cause of there being a predominant use of இயற்சீர் and காய்ச்சீர் in Sanda viruttams.

In *Veṇba* we have to look merely to the form of a foot ; where as in viruttams, the sound of a foot is essentially cared for. There is some meaning in the popular saying "Appeal to the ear", to determine the propriety of any viruttam composition. It clearly suggests that, in viruttams, *preference should be given to sounds and not to symbols*.

The difficulty in the way is twofold. The Sanskrit words that crept into our language cannot properly be represented

by the Tamil alphabet. And the tendency in the beginning of the introduction of the Sanskrit words, is pronounce them in the way in which it ought to be done in Sanskrit and not in its Tamilised form. It is during this stage that viruttams began to evolve. Then the standard, in Tamil for measuring sounds, was too primitive and simple to be used for the complex Sanskrit sounds, and their different effects in music when they are combined with the Tamil Sounds. Even the theories of Viruttappāviyal have to be considerably enlarged and its *exceptio probat regulam*. The following seem to be the principles that underlie our mediæval poets' calculation in testing the regularity of sound :—

I. A long vowel-sound, or a short vowel-sound whose vibrations are prolonged by musical laws, has the value of two mātṭirais.

II. A long vowel followed by one or more consonants has the same length of sound as if no consonant followed it.

III. A short vowel followed by one or more consonants that take a stress on them in the course of the pronunciation of the foot, is equal in its length of sound to a long vowel.

IV. A short vowel standing by itself, as a syllable or otherwise, and not being lengthened in the vibrations of its sound, or followed by a consonant which gets no stress (owing the adjacent arrangement of letters) is of one mātṭirai length.

V. Two short vowel symbols that represent in Tamil only one short vowel sound of a Sanskrit or a foreign word have only one mātṭirai. Example :—“பி” in “எங்கும் பிரகாசமாய்” should be treated as if it is a symbol of a single short vowel.

The Tamil Sandam has also much to do with the arrangements of feet. The rhythmic arrangement of regularly measured feet is one of its characteristics. We can't get a Sanda-viruttam at all, unless the arrangement of its feet is fit to be tuned to any pleasant music. This is the reason why certain arrangements of feet found in certain species are not to be found in others. When we find twenty five models of

Sanda-kali-viruttam, we do not find half the number in the kalithurai and a fourth in the hexametric Sanda-Virutams. As we go on increasing the length of the stanza, the restrictions imposed by musical laws naturally increase, and hence there is a decrease in the number of models in stanzas of longer limit. In the period of growth of the Tamil-Viruttams, masters of music like Sambandar, were able to invent any number of models as they please, without violating any musical law. The (யாழ்முறி) vira-breaking poems seem to be of the following metre:—

முன்னது கூவிளமே-யதன்-பின்னது காய்தனை
யடை-யது-தனி-நிறை-நடுவினிற் பொருத்தி
அன்னவை தம்பிறகே-யிரு-சீர்களும் கூவிளம்
கரு-விளம்-பருத்-திட-விண்ணடி-ண் டெனவே
சொன்னவை நாவசையா-மவை-சீருட னேவரச்
சொலும்-கடை-முடி-யவை-யொருவிளம் புளிமா
வின்னது யாழ்முறிப்பண்-ணென-ஞானசம் பந்தர்ப
கரும்-தனி-நடை-யுடை-கவியெனப் பகரே.

If we believe in any such thing as ஓரசைச்சீர் the above stanza would be a பதினொருசீர்ச்சந்தவிருத்தம்; and its metre was partly adapted, modified or improved in Sundaramoorthi Nāyanār's famous நடராசசத்தம். Sambandar's poems on திருக் கழுமலம் * puzzles us as it represents a combination of two kinds of kalitturai neither of which are to be found any where else in our literature. Probably they belong to the period of birth of Tamil viruttams, and they became extinct in their period of growth:—

தேமாங்காய் தேமாங்காய் புளிமா தேமா கூவிளம்
பிச்சைக்கே யிச்சித்து பிசைந்த ணிந்த வெண்ணொடி
தேமா தேமா தேமாங்காய் கருவிளம் கருவிளங்காய்
பீடார் காடார் மடாரும் பிறைதுத வறிகையொடு
6 6 4 3 5
முச்சத்தால் நச்சிப்போ றொடர்ந்த ணிந்த வெண்கணை
4 4 6 4 6
ஆரா ஆரா நீன்வீதிப் பயிவ்வொடு மொலிசெயிசை

* பண்-வியாழ்க்கறிஞ்சி.

2+2+2 2+2+2 1+1+2 2+1 2+1+,2

யச்சத்தா னச்சச்சேர் வடங்கொள் கொங்கை மங்கைமார்

2+2 2+2 2+2+2 1+1+1+1 1+1+1+1+2

வாரா நேரே மாலாபூம் வசிவல வவனதிடங்

கச்சத்தான் மெச்சிப்பூக் கலந்தி லங்கு வண்டினை

காரார் காரார் நீள்சோலை கழுமல வளநகரே

The general metre of the stanza, and the respective lengths of feet in terms of the liberal māttirai-measure are noted above. The first stanza that precedes the one quoted above in Sambandar's Tevāram generally confuses the readers, but it will be found easy if it is read in the light of the above scansion.

The reason why we do not find a large percentage of such original inventions in the modern period of our literature is due to the fact that, after the age of our Tamil Saints, the musical Tamil (இசைத்தமிழ்) was getting itself more and more dissociated from the (இயற்றமிழ்) literary Tamil, and the rules of music were all gradually absorbed in the province of prosody.

IX

THE DIFFERENT PERIODS IN THE EVOLUTION OF TAMIL VIRUTTAMS.

The Tamil viruttam literature up to the death of Kamban may roughly be divided into three periods, viz :—

- (1) The period of birth of the Tamil viruttams.
- (2) The period of their growth.
- (3) The period of their perfection

Unfortunately, in the history of our literature, it is extremely difficult to fix the dates. To determine the age of any author, our old scholars would drag us even to the last *yugam* while our Christian missionary friends would make it as late as possible, and will try to prove that every good literature of ours came out of the teachings of the Bible in India. A modern Tamil Pundit is of the opinion that there was a change of three pole stars (i.e. three thousand years have

elapsed) since the time of Sambandar and supports his statement by the second stanza of the famous “வேயுரு தோளி பங்கன்” in his Tevāram. It is the opinion of some that Sambandar belongs to the early part of the eighth century A.D. Leaving these controversial points of fixing dates to the experts in the ancient history of our literature, we may take the undisputed serial order of authors, and the periods of the evolution of viruttams may be divided by the aid of facts that we are able to trace, in their works.

The first period may be stated to begin with the death of Tiruvalluvar, or two generations after the abolition of the last Sangam, and ends with the birth of *Tirumazhisai Ālvār* (திருமழிசை ஆழ்வார்). This period extends for over four centuries. We have no direct evidence of anything that belongs to this period. Yet we have facts in the succeeding period from which we can infer almost fully the tendencies of this period, and the nature of its dead literature. The second period includes all the ages of all our Tamil saints the authors of Tevāram, Tiruvāsagam, Nālayiraprabandam etc. and ends with Sekkizhar. This is the longest period extending over six centuries. It may even be called the Religious period of our literature, and includes in it almost all the “திருமுறை” The third period may be stated to begin from the birth of Sekkizhar and end with the death of Kamban. Kanda Purāṇam belongs to this period which is the shortest of all and does not extend over one century.

The First Period, as was observed, was one of reaction against the literary formalities of Sangam. The prosody of the Sangam grammar was slowly set at nought, and unlimited freedom was given to the poetic pen. Besides it was an age of confusion owing to the religious struggles which played an important part in the political careers of some of the states in Southern India. The study of Sanskrit was becoming a matter of necessity during this period, and the comparative study of Sanskrit, made our scholars to scrutinize the structures of the standard poems (பா). To an

eye which favours more the regular musical Sanskrit viruttams, all the four standard types of poems may naturally appear irregular. To such a tendency we may trace the popularity of *Geetha*, which ultimately means regularity of arrangement which played an important part in the development of the various kinds of viruttams.

It is very probable that *venba* or the hyper-metrical prolongation was added to Venba to make it a regular figure. Such an introduction is an indirect condemnation of the supposed irregularities. To us it may appear as an act of eccentricity ; and as we proceed from Sangam to this period we pass on from a cosmos to a chaos and from four recognised standards of *Uṣṭ* to innumerable heterogenous mass of poetic compositions.

The cultivation of music which was given preference to prosody, gave birth to poems of five lines, the last line being the burden of the song. We find some such poems even in Tirunāvukkarasu Nāyanār's Tevāram. Many of our saints have carefully evaded the giving of names to such poems. Merely the *Uṣṭ*, or the mode of singing is indicated. These forms of poetry may be traced in the works of the Sangam, but the metre seems different there. If we compare any specimen of Sangam Kalippa with one which appears to be such in any work of a Tamil Saint, we find in the former a polished workmanship and in the latter a wild luxuriant growth. Such growths were common during the period that preceded the birth of our early Tamil saints.

In our religious literature we have the reminiscences of the tendencies of this period. It appears that various attempts were then made to compose various kinds of poems which will appear very irregular to a modern eye. Some are such that we are quite puzzled in determining what class they strictly belong to. Some poems appear to be viruttams, though they are not really so. In some which appear to be viruttams, we are able to scan one or two lines in a certain mode, but in a subsequent line the same attempt fails. Some

stanzas admit two modes of scansion. Some seem to be Sanda Viruttams, yet we find no *Sandam* in them. It is from the various decomposing and dying irregularities of the standard *ur* that the roots of viruttam have absorbed materials for building up of its structure.

The Second Period is that in which the various chaotic models of poems that were growing into viruttams, were tested, tried or improved. It is a period of probation for Tamil viruttams. Unfortunately our Tamil Saints, though they were generally well versed in Tamil and Sanskrit, never cared for our literature *per se*. Their eyes were mainly directed toward philosophy and religious reform. They cared more for the morals of their fellow men than for their language. The purity of man and not the purity of language was their ideal. Their literary reform, if any, was incidental to their religious preachings.

Our Tamil Saints had a sacred duty in hand. Their sentiments were lofty vedic sentiments which naturally demanded proper corresponding modes of expression. They had much facility in expressing their thoughts through viruttams which are based on Sanskrit models. Old thoughts may be expressed in old forms of poetry, but new progressive thoughts required new vehicles of poetry; and so these circumstances were conducive to the growth of viruttams.

As a devotee who prepares a garland for his favourite idol, selects the best of the available flowers, trimming them and tying them in grand wreaths, so every Tamil Saint seems to have felt that his poetic garland ("*uruttam*") that was prepared for dedication to God, ought be one made up of the best forms of poetry available. Then, the standards of Sanskrit music, not those of Tamil orthodox prosody, were applied in testing the rhythm, melody or harmony of a poem. Hence in the hands of our Saints who seem to be invariably experts in music, the viruttams that were born in the last period underwent many changes, and the changes were generally improvements. Some that could not be in-

proved and were found useless for their purpose, were rejected by them, and were thus doomed to perish.

It is the popularity of the Sanskrit music in the Tamil country, and its blending with the then existing pure but simple Tamil music, that aided the Sanskrit models of viruttams to creep into our literature unnoticed. When once a model of Sanskrit Viruttam enters our literature, it multiplies itself there like a bacteria in its favourite soil. Each of the models (originally imitated viruttams) underwent innumerable complex modifications, by the advantages of the environment here. We can easily trace connections between many apparently dissimilar models of viruttams in our language.

This period may also be called the Religious period of the Tamil Literature. It is here that we find the grandest works of the Jains or Shamanas. *Chintāmoṇi* belongs to the early part of this period. The poetic diction of *Choolāmoṇi* being in some parts similar to Kamban's, cannot, even by a century be earlier than Sekkizhār. Probably it belongs to the later part of this period. Between these two Jain monuments, we can arrange in a row our Śaivaite and Vaishṇavite Saints if that is not considered a piece of heresy.

The Hindu religious movements that characterised the early parts of this period unconsciously imported models from Sanskrit, or so altered the then existing chaotic forms of poetry to a regular rhythmic stanza form. The art of perfecting the models belongs to the later centuries in this period, though we find many perfect models even in *Tiruvāsagam* and the earlier works. To invent original poems like "யாழமுந்ரி" of Sambandar was not the general tendency of the age.

When we leave our Tamil Saints to the later part of this period and the "Elizabethan dawn" of our literature, we find the same tendency exhibiting itself in a different form. Various schools of religion or philosophy have sprung up, and they were mostly Asylums of religious brotherhood. These which subsequently became mutts, were started with

noble ideals. The lineal disciples of different saints propagated the doctrines of their original guru. To continue the traditions of their masters, they imitated their models in praising the God Almighty. In so doing they knew that their matter would be inferior to those of our saints and so there was a tendency for a good selection and improvement of the forms of poetry available in the "Tamil vedas". This is the reason why when we read Peria Purāṇam, the viruttams in it appear with a colour different from those of our Nāyanārs or Ālvārs.

Every stanza of Peria Purāṇam discloses an extreme care to balance the metre of a stanza with the thoughts therein. None but Kamban excels Sekkizhar in that respect. The artifice of மேலினை, எதுகை, are applied so beautifully in Peria Purāṇam that we do not find even in a single stanza any savour of artificiality. It is this work that determined the course of modern Tamil Viruttams, for which Viruttappāviyal was intended to be applied by its author.

Chūlāmani and Peria Purāṇam, lead us to our Golden age of viruttams.

The Third Period:—During this period there was peace in the Tamil states; and from the traditions we may infer that they were friendly with one another and even inter-marriages were taking place between their princes. The Tamil poets were patronised in a large scale. Their number in each durbar was so large that every princess had one Vithwān as a part of her dower. The encouragement given to the Tamil Poets during this period was rather excessive. Any man who composes a few stanzas in praise of a baron or king, will become rich in a day. Partly to prevent such abuses, and partly to raise the pundit standard, the poet Oṭṭai-kūttan, who was a very clever statesman, put all the Vithwāns who came for rewards, in the state prison, and sacrificed them once a year after their failure to answer his interrogatories.

During this age more attention was devoted to the

literary aspect of every work. Music was fast losing its hold. Poetry was not sung, as of old, but was calmly composed at home within a prescribed period. The *Āsu kavi* was only one kind of poet, and not the only kind of poet. Hence much attention was paid to the prosody, and even the rules of music were understood in its terms. It is owing to this tendency the regularity of form of every model was scrutinised and attempts were made to make each kind of Viruttam perfectly regular, and analogy was playing an important part. When we read the stanzas of *Kanda Purāṇam* we find their forms to be almost the same as those in *Kamba Rāmāyaṇam*. The authors had to guard themselves against the critics. [In the place of one Sangam, there were a large number of religious academies whose common purpose was to improve the Tamil knowledge]. Hence the authors' course was always on the undisputed beaten tracts of Tamil Viruttams that gave the best melody possible.

The two great epics of this period are *Kanda Purāṇam* and *Rāmāyaṇam*. As *Sekkizhār* paved the way for the perfection of non-Sanda Viruttams, the author of *Kanda Purāṇam* paved the way for the perfection Sanda-Viruttams. In it, the melody of the Sanda Viruttams happens to be a necessary concomitant of the simplest arrangement of feet. There is much grandeur in its simplicity. This leads us to *Kamba Rāmāyaṇam* which crowns the progress of Viruttams.

KAMBA AND VIRUTTAMS.

Much had been written by eminent pundits on this Epic-Shakespeare of our language. “விருத்தமென்னும் ஒன்பாவினுயர் கம்பன்” is a fame which he is every respect worthy of. His mind and art may be compared only with those of any world-wide poet. When we read him after reading other authors, his verses are tinged with unspoken criticism of his predecessors and their models. Like a bee he gathered bits of sweet essence from all previous works of our language and constructed a magnificent honey-comb the *Rāmāyaṇam*. Take any Viruttam or Sanda-viruttam of any author and

place it side by side with that of the same kind of his, and you will find a vast gulf between their ways of handling the same kind of stanza. Leaving aside the difference in thoughts, and such other things that relates to the substance of the poem, we find in Kamban a striking excellence in his manner of expression as he knows what form will just suit the expression of what sentiment. Besides, his use of cunning artifices which delude our ears produce a splendid harmonious effect in music.

Kamban handled all the best models of Sanda viruttams. Whatever he failed to use in Rāmāyaṇam may be stated with a great certainty to be inferior types of Sandam, and they may be presumed to have been rejected by him as useless for any lofty expression of feeling. It may even be stated that the sphere of modern Viruttams, lies almost within his Rāmāyaṇam, and the prosody of Viruttams will almost be identical with the prosody of the Viruttams of Kamban. For the modern Tamil student or a person who will hereafter attempt to compose any Viruttam, the choice of a model can find a place only in one that belongs to the third period referred to. To attempt a poetic composition on the model of Viruttams that became extinct during this period, will be as mad a task as that of writing a work in the chaucerian language.

If Kamban modified the form of any Viruttam which was current during the third period, it may be presumed that it was a change for the better. Unlike Veṇba, the connection between the last foot of one line and the first foot of the next, is not quite strong in a Viruttam. From a musician's point of view, each line is a distinct member of the organic whole. Hence the main alterations that Kamban did in the form of Viruttams, were with reference to the first and the last foot of a line. Thus he indirectly curbed the function of *vendalai* which played an important part even beyond its jurisdiction.

THE SAYINGS OF AUVAI.

(MŪTHURAI, மூதுரை).

By R. R. GUNARATNAM, B. A.

(Continued from Vol. XIII, No. 2).

என்றியொருவற்குச் செய்தங்காலநன்றி
என்றுதருங்கொ லெனவேண்டா—நின்று
தளராவளர்தெந்து தானுண்டநீரைத்
தலையிலே தான்றருதலால்.

An act of love once done, the good
Returns unasked with promptitude,
As from its head the palm as fruits
Returns the water sucked by roots.

நல்லாரொருவர்க்குச் செய்தவுட்காரம்
கண்டேலெழுத்துப் போற்காணுமே—அல்லாத
சாமில்லா நெஞ்சத்தார்த் தீந்தவுட்காரம்
நீர்மேலெழுத்திற்கு நேர்.

An act of love the good will keep
As writ on stone in mem'ry deep
The bad forget it insincere
As quick as marks on water clear.

இன்னாவிளமை வறுமைவந்தெய்தியக்கால்
இன்னாவளவி லினியவும்—இன்னாத
நானல்லாநாள்பூத்த நன்மலரும்போலுமே
ஆளில்லா மங்கைக்கழகு.

Youth gives no joys in poverty
Nor wealth in life's extremity.
As flowers bloom, their season gone,
Or beauty unwed sits alone.

அட்டாலும்பால்சுவையிற் குன்றாதவல்ல
நட்டாலும் நண்பல்லார்—நண்பல்லர்
கெட்டாலும்மேன்மக்கள் மேன்மக்களை சங்கு
சுட்டாலும் வெண்ணைதரும்.

The milk is sweet, tho' boiled hot,
The bad, tho' loved, as friends meet not,
Tho' burnt to dust, the conch is white,
The good, tho' poor, are honest right.

அடுத்துமுயன்ற லு மாகுநாளன்றி
எடுக்கருமங்கனாகா—தொடுத்த
உருவத்தாளீண்ட வுயர்மரங்களெல்லாம்
பருவத்தாலன்றிப் பழா.

A man may work with ceaseless stress,
But till God wills there 's no success ;
A tree tho' growing high and strong
Its fruits gives not in seasons wrong.

உற்றவிடத்திலுயிர்வழங்குந் தன்மையோர்
பற்றவரைக்கண்டாற் பணிவரோ—கற்பூண்
பிளந்திறுவதல்லாற் பெரும்பாரந்தாங்கின்
தளர்த்துவளையுமோ தான்.

Who honour guard at risk of life
Will they bend knee to foes in strife ;
A pillar stone may split off straight,
Will it bend under pressing weight.

நீளவையாகுமாம் நீரம்பருங்கற்ற
நூலவையாகுமா நுண்ணறிவு—மேலைத்
தவத்தளவையாகுமாந் தாம்பெற்றசெல்வம்
குலத்தளவையாகுங் குணம்.

As high as water lilies rise,
As wide as studies knowledge lies,
As great as penance past our weal
As good as birth one's bent you feel.

நல்லாரைக்காண்பதுவும் நன்றே நலமிக்க
நல்லார்சொற்கேட்பதுவும் நன்றே—நல்லார்
குணங்களுரைப்பதுவு நன்றே யவரோ
டிணங்கியிருப்பதுவு நன்று.

To seek the good, and wisdom gain
From words that glowing grace contain
To praise their life, and live in peace
At one with them will bliss increase.

தீயாரைக்காண்பதுவும் தீதேதிருவற்ற
தீயார்சொற்கேட்பதுவும் தீதே—தீயார்
குணங்களுரைப்பதுவும் தீதே யவனோ
டிணங்கியிருப்பதுவுந் தீது.

To seek the bad, and list with care
To words that are of virtue bare,
To speak of them, and friendship keep
With such will bring corruption deep

நெல்லுக்கிறைத்தநீர் வாய்க்கால்வழியோடிப்
புல்லுக்குமங்கே பொசியுமாம்—தொல்லுலகில்
நல்லாரொருவருளரே யவர் உபாருட்டிங்
கெல்லார்க்கும்பெய்யு மழை.

The water led to paddy fields
To plants and grass nutrition yields
Where but one good man lives will fall
Refreshing show'rs on one and all.

பண்டுழைப்ப தரிசியேயானாலும்
விண்டுமிபோனால் முனையாதாம்—கொண்ட
ஆற்றலுடையார்க்கு மாகாதனவின்ரி
ஏற்றகருமஞ் செயல்.

Tho' seeds, it is, that germ contain,
Bereft of husk will sprout no grain ;
A man, tho' strong, succeeds but rare,
Of help without if he stands bare.

மடல்பெரி துதாழை மகிழினிதுகந்தம்
உடல்சிறியொன்றிருக்க வேண்டா—கடல்வெரி து
மண்ணீருமாகா ததனருகே சிற்பூறல்
உண்ணீருமாகி விடும்.

"Thālai " is big, but " makil " sweet
By form judge not of men you meet ;
There bathe but few, tho' sea is wide
While springs near by one's thirst subside.

நானமயிலாடக் கண்டிருந்தவாண்டுபோழி
தானுமதுவாகப் பாவித்துத்—தானுந்தன்
பொல்லாச்சிறகைவிரித் தாடினாற்போலுமே
கல்லாதான்கற்ற கவி.

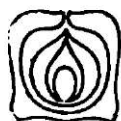
As turkey struts in foolish pride,
And spreads its tail like peacock wide,
Do they that lack in knowledge clear
The poet's garb presume to wear.

நற்பிளவோடொப்பர் கயவர்கடுஞ்சினத்துப்
பொற்பிளவோடொப்பாரும் போல்வாரோ—வீர்ப்பிடித்து
நீர்க்குழியவெய்த வடுப்போலமாறுமே
சீரொழுஞ்சான்றோர் சினம்.

Like broken stone, or parted gold
The bad their angry splits uphold,
The good man's wrath as smooth subsides
As water split by arrow glides.

மருவினியசுற்றமு லான்பொருளுநல்ல
உருவுமுயர்குலமு மெல்லாந்—திருமடந்தை
ஆம்போதவனோடு மாகுமவள்பிரிந்து
போம்போதவனோடும் போம்.

All things of value, beauty, wealth,
With kindred sweet, and glowing health
Accrue to one by Dēvy's grace
And part when off she turns her face.



The Relation of Sāmkhya and Saiva Siddhānta *

BY SWAMI VEDACHALAM

While a widespread interest and a great attention animate the study of modern Vēdānta—the Vēdānta of Sankarāchārya and other recent scholars and not the Vēdānta of ancient Indian Sages and philosophers—much indifference and lack of real interest beset the study either of Sāmkhya or of Saiva Siddhānta. This has been mainly due to the dangerous dogmatism and intolerant bigotry of certain class of people in our country. Whatever might be the attitude of our sectarian philosophers towards Sāmkhya and Saiva Siddhānta, learned European scholars were not to be deterred from their endeavours to seek after truth but having made an immense sacrifice of their time and comforts they have brought to light the complete system of Sāmkhya and a portion of Saiva Siddhānta by producing faithful translations of works on these philosophies and editing their original texts. Thanks to their unrequitable services in this direction, for our eyes are now opened to see the hidden knowledge that had been jealously guarded for many centuries by our own countrymen for fear of losing their prestige and feigned supremacy in all that concerns our life.

It is an acknowledged fact to day that, of all the existing systems of thought, Sāmkhya is the earliest and the deepest fountain of philosophy from which all the numerous streams of knowledge took their rise and flowed continuously up to the present time acquiring in their long course additional supplies of newer ideas from other sources. From Sāmkhya arose the grandest and the sublimest teachings of Bhagavān Gauthama Buddha—the very essence of the Buddhist religion. From Sāmkhya was developed the peculiar mystic system

* A Lecture delivered at Calcutta.

of Soul-culture, afterwards elaborated by Patanjali into a perfect treatise on yoga. From Sāmkhya came into existence such physical and metaphysical discussions as are seen in the Upanishads like Kena, Svetasvatara and Chandogya. And it was from Sāmkhya that the very teachings of Sri Krishna comprised in Bhagavad Gita, the widely read and highly venerated work, came into being. Not to say of the innumerable other cults that derived their fundamental from Sāmkhya in the medieval and modern periods, almost all the philosophic knowledge of ancient times drew their sustenance from the fertile source of Sāmkhya. Not alone in the ancient times but even at the present day a study of the Sāmkhya philosophy is considered to be of the utmost importance to a profound scholarship in the critical learning of Vedic Sanskrit. As for the great regard in which it was held by the sages of the remote past it would suffice to point out that "in the first book of Mahābhārata, Nārada is said to have taught the thousand sons of Daksha the doctrine of final deliverance from matter, the surpassing knowledge of the Sāmkhya, and he is reckoned as one of the Prajāpatis, or first progenitors of mankind." And of the rationalistic value of this philosophy no one can better speak than Mr. John Davies, M.A., the able translator of the Sāmkhya Kārika, who, touching on this point, says: "The system of Kapila, called the Sāmkhya or Rationalistic, in its original form, and in its theistic development by Patanjali, contains nearly all that India has produced in the department of pure philosophy. Other systems, though classed as philosophic, are mainly devoted to logic and physical science, or to an exposition of the Vedas. It is the earliest attempt on record to give an answer from reason alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny."

In addition to such opinions of impartial oriental scholars, I venture to lay before you subsequently certain facts and arguments for taking Sāmkhya as the only true philosophy

amongst the other five systems—the Nyāya, the Vaiseshika, the Mīmāṃsa, the Yoga and the Vedānta. In the meanwhile, I wish to dwell a little upon a fact of great historical importance.

Sāṃkhya is the oldest philosophy in existence which records the nature and tendency of the people in the midst of whom it arose. To those of you who are acquainted with the critical works of such eminent critics as Prof. Dowden, Prof. Minto, Dr. Stopford Brooke and others, I need hardly say that the work of a great man is like a veritable mirror in which is reflected the nature and tendency of its times. In the same way Sāṃkhya is the work of its times. Though the genius of Kapila gave an admirable setting and a definite shape to the Philosophic tenets that were current in his time, yet it cannot be said that they were freshly originated and given to the world exclusively by him. Many centuries before the time of Kapila learned men were occupied in investigating the nature and destiny of the universe and the mysterious relation in which the human beings stand to each other and to the world. Many centuries before, men of extensive knowledge and profound reflection were giving currency to the thoughts which they had matured in their secret dwellings in forests and mountain caves concerning the misery of humanity and the way in which to bring about an eternal deliverance of the soul from evil. These doctrines that were lying scattered here and there were brought into one coherent whole and made up into a complete system of thought by the great intellectual capacity of Sage Kapila. The old proverb 'that Rome was not built in a day' indicates the long and slow process through which a system must pass before it will reach its final completion. The philosophy of Sāṃkhya must, likewise be considered as a typical mark of its time, as a monument constructed out of the crude materials supplied by the intellects of bygone ages. Professor Max Muller has, with great exactness of detail, spoken of the philosophic activity of the ancient day Indians in his last great work, 'The Six Systems

of Indian Philosophy' and I request you all to refer to it for an elaborate account of this point. Suffice it for my present purpose to say that Sāmkhya is the only system of philosophy which as a flaming torch throws a flood of light on the earliest mental condition of our forefathers and opens to our view the hitherto concealed secret of their head and heart. And to a right understanding of the ancient Indian thought nothing can help us better than the system of Sāmkhya.

But many of us—nay even all of us—are prone to attach great importance to a particular religion or to a particular form of philosophy to which we have closely adhered from our young days and to view everything else from our own stand point in face of all difference and disagreement that exists between ours and that of others. Recently there has arisen a tendency in the modern Vedantists to reduce everything they come across in the realm of philosophy to the system of Sankarāchārya or to treat them in utter disregard if they do not agree with their modern Vedantic thought. This spirit of antagonism or dire prejudice on the part of our Indians is sure to lead us into errors of an irremediable character and impede the progress and onward growth of our intellectual faculty. To accomplish what other nations have achieved in the social, moral and intellectual conditions of life, it is absolutely necessary that we should cultivate that openness of mind to receive truth wherever it is found and that unbiassed state of reasoning to carry on an interesting inquiry into subjects other than that we own.

Now, as regards the tenets of Sāmkhya, it may briefly be stated that an inquiry of the world and an inquiry of the Self constitute its two important elements of study. The object of this study is to deliver the Soul from the clutch of misery, pain and evil, which arise as a natural consequence of its contact with matter.

THE WORLD.

To take up first its interesting study of the nature and condition of the world or cosmos. This world which is an

immediate object of our knowledge is in our experience perceptibly distinguished from soul by its being built up by particles, of a substance that has not got in it that particular kind of action called intellectuality. On an experimental study, this world, this entire phenomenon of the universe, reveals to our intellect two of its phases, of which, one is perceived by our five senses and the other is inferred to exist from correct methods of reasoning. Of these two phases, one that is perceived by the senses is called as Vyakta or manifested and the other that is inferred to exist as Avyakta or unmanifested state of Prakriti. And again, the one state forms the fundamental cause of the other.

We know that this world both organic and inorganic is a conglomerated body of the five primary elements; ether, air, fire, water and earth. We know also by chemical analysis that every fragment of this material world is ultimately resolvable into substances of a much finer character. These finer substances are so minute in size that it is extremely difficult for our physical eyes to see them except with the help of a microscope. Sometimes these are not perceivable even with the aid of a microscope, since they attain to gaseous state. Unseen though they be, yet we arrive at correct conclusions with regard to their real existence. When a piece of sulphur is pulverised into the finest particles of dust and blown up into a large glass vessel, these particles do not become visible to our naked eyes unless we resort to the aid of a microscope. Again when the same sulphuric atoms are converted into an invisible gas, they are not seen even through the means of a magnifying glass; yet we are confident of their existence in the glass since we can know them by other means of ascertainment, namely, by weighing the whole in a balance before and after the experiment. There are still subtler and subtler states of sulphur than the gaseous one, which cannot be cognised even in this experimental way but of which we are certain from the law of indestructibility of matter, proved beyond doubt by the methods of experiment-

ation. It would, therefore, be manifest that Sage Kapila was fully justified in attributing to matter two kinds of state of which one is ultimately subtlest, and the other a perceptibly grossest.

Avyakta or the unmanifested state constitutes the primordial or first cause of this whole manifested universe. Both these Avyakta and Vyakta conditions are incidental to matter. I see much truth in the nebular hypothesis of western astronomers, and it is not difficult to see a nearer approach of it to the oldest conception of our Sage Kapila regarding the primitive condition of this world.

Such a grand conception of the reality of the world whether manifested or unmanifested is as old as the civilisation of our forefathers and we as their rightful descendants are bound to take it as the basic principle of all our succeeding processes of thought, especially when we find it corroborated by modern chemical experiments and scientific researches. But sadly we are not permitted to follow in their footsteps. In the medieval period, that is, in the eighth or the ninth century of the Christian era, when the Buddhist and the Jain religions had fallen into decay, a new reaction set in in the atmosphere of our Indian thought, and a newer and quite incorrect notion about the nature of the world sprang up upsetting the traditional accounts of our old philosophers. What is that new and fantastic notion? It is nothing but that which you are much acquainted with; nothing but the notion that this visible and tangible universe is purely of an illusory character; nothing but what we all see, hear, taste, touch and smell is a mere zero, a sheer phantasmagoria. The great Sankarāchārya—great indeed he is—was the first, I presume the very first originator of this notion of illusion, this nothingness of the world and if I may be permitted to say, was the first to stop the wholesome current of ancient teachings at its middle and give them a new turn to run into a stagnant pool of muddled thought.

So far as my knowledge is concerned, I could confidently say that there is not a single word, phrase, or sentence either

in the whole range of the Vedas and the principal Upanishads or in the six systems of philosophy which represents the unreality of the world as has been taught by Sankara. On the other hand, they plainly note the eternal existence of matter as is seen in the Svetasvatara Upanishad "Jnā Jnaou dvā ajā līśa aniśa ajā hyēkā bhōkthru bhōgarta yukta" where Prakriti is spoken of as unborn and ever-existent. And I can show you innumerable other passages from other Upanishads in support of my statement, but I leave them for fear of taxing your patience unnecessarily. As for the view which the other five systems take of the nature of the world, a mere cursory glance into them will be sufficient to convince you that they all take it as a substance of tangible reality, and that the very idea of illusion or falsity is quite foreign to them. Here, of course, it might be argued that the Vedānta Sūtras of Bādārāyana do not accept the reality of matter but deny its very existence as is clearly elucidated in the commentary of Sankara. But when once the commentary of Sankara has been upheld as the highest and the only undisputed authority on the interpretation of the Vedānta Sūtras, it becomes very difficult for us to know the real meaning of the Text, to conceive that it is susceptible of being interpreted in an other way. Most of the older commentaries written by Bhagavan Bodhāyana, Tanka, Dravida, Kapardi, and Guhadeva have not come to light, nor are the other commentaries of Nīlakanta, Rāmānuja, Madhva, and Somanātha studied critically side by side with the commentary of Sankara. So great is the prejudice on the part of our people that it is even deemed as a dire abuse to call in question the claim of Sankara as the only right interpreter of the Vedānta Sūtras. Why one commentator should be chosen in preference to others without a proper and comparative study of all, does not seem to strike most of us in this country. But see how an European scholar Dr. Thibaut in the critical essay prefixed to his able and accurate translation of Sankara's commentary on the Vedānta Sūtras shows the incorrectness of Sankara's gloss and its inadequacy

to bring out the real meaning of the Text. See how he declares that Sankara not only does not trace the meaning of the Sutras link after link in harmonious sequence in which the author's ideas connect themselves but mangles the texts and twists their meanings in such a manner as to make them suit his own views. See also how this conclusion to which Dr. Thibaut was driven by his critical deliberation had been openly embraced by Prof. Max Muller in his 'Life of Rāmakrishṇa' and 'Six systems of Indian Philosophy.' Again, some of you will be surprised to learn that Svāmi Vivekananda the able exponent of modern Vedānta, expressed in his 'Inspired Talks' a similar opinion that Sankara instead of following the meaning of the Sutras, had made the sutras follow his meaning, his own views. Why, any impartial man who makes a profound study of the original, uninfluenced, of course, by any sectarian prejudice, will find in the Vedānta Sutras the doctrines of Sankhya assimilated and expounded, not based upon reason alone as had been done by Kapila but based upon the various passages of the upanishads. The difference between Sankhya and Vedānta is that, while the one attempting to investigate everything from a purely rationalistic point of view stops with matter and individual self, the other goes a step forward venturing to treat upon the plane of a Supreme Self which is beyond the reach of all our limited reasoning powers and defective individual experience. But for this difference both Sankhya and Vedānta are identical, inasmuch as the inquiries into the nature of matter and individual soul form the common property of the two. So far, it is as clear as day light that my position in maintaining a continual flow of liveliness for the oldest doctrines of Sankhya in all the posterior systems of thought that arose in succession one after the other up to the time of Sankara when it was sadly and suddenly stemmed in but for a temporary period, is not one of an untenable character. And from the time of Saint Meikandadeva and Rāmānuja of the Tamil country that mighty current of Sankhya has commenced again to run on with a redoubled force.

Now it might be asked what led Sankara to invent such a fanciful theory of illusion deviating farther and farther away from the plain and distinct track of the ancient Indian thought. I cannot venture to say anything definitely on what his real motive was, in the absence of any valid evidence to support it. Various explanations have been attempted to solve this problem, but unfortunately none of them gives satisfaction to my mind. It is possible that gross misconceptions might arise as a natural consequence of one's inability to apprehend certain finer shades of meaning which certain terms in the Vedas and Upanishads possess. Need we wonder that these finer meanings escape at times even the searching intellects of eminent scholars while they reveal themselves to others, when we consider of the imperfect and limited condition of the human mind? There are a few words—though a few yet very important to a correct apprehension of the root-principles of ancient philosophy—repeatedly used in the Vedas, Upanishads and six systems, which puzzle even the highly cultured minds. Some of them I shall now explain to the best of my ability and leave others to your careful study. From this, it is by no means to be construed that I think myself abler than our able commentators and philosophers. Far from it, without possessing as much scholarship and keen intellect as our old commentators and philosophers had, we are nevertheless enabled to detect their errors and defects by the easy resources of knowledge which are made accessible to us by the nature of the age in which we live. I believe you will not misunderstand me. With your kind permission I proceed to explain some of the few words just alluded to.

SAT AND ASAT.

At the outset I wish to take Sat and Asat—the two terms frequently used by Kapila to denote two different conditions of matter—because they gave rise to many misconceptions in after ages. Prior to the time of Kapila, these words had been used by the Vedic poets in the same sense in which Kapila used them. In the tenth mandala of the Rig Veda there is a

verse which relates: "In the earliest age of the Gods *Sat* sprang from *Asat*." And in the tenth part of the Atha va Veda it is said that "both *Asat* and *Sat* exist within the God *Skamba*." The Taittiriya upanishad also quotes a verse to the effect that "this was at first *Asat*; from that sprang *Sat*." "With Kapila and his exponents, *Sat* denotes the existence of things in the manifold forms of the external world, the *Daseyn* of Hegel, the *Natura Naturata* of Spinoza, and *Asat* is the opposite of this, or the formless *Prakriti*." It is now plain to you from these that *Sat* means the manifested existence of this world and all material things and *Asat* the unmanifested existence of *Prakriti* or primordial matter.

When the existence of an object is perceptibly known, we are certain of its being and entertain no doubt about it. But, when it disappears from our view, we become uncertain of what its real situation would be, although we may have no inclination to say that it has been reduced to nothing, to a state of annihilation. All our modern scientific knowledge tends to show that matter is indestructible. Although an attribution of this scientific knowledge to our Sages in the prehistoric past may seem thoroughly unwarrantable and incredible, yet somehow or other, perhaps quite intuitively, they came to apprehend of this invariable law as is evident from the philosophy of Sankhya.

It is only in the primitive savage life that man can understand little of the disappearance of an object. His reasoning faculties were then in a latent condition and he was, therefore, not able to account for its disappearance nor had any means to guide him in the inferential process concerning its existence in an invisible form. So he knew nothing about it and probably believed that there was nothing beyond what he immediately perceived. There was no past nor future for him. Everything with which he was concerned was most intimately connected with his immediate needs and present requirements. This inability to comprehend what lies beyond was a necessary consequence of his undeveloped mental condition. But is

It is not strange that this form of savage life should repeat itself in the circles of materialistic and idealistic school of thinkers who assert that all except the present is a mere nonsense and that this world and all its contents are nothing but an outcome of pure illusion and idle fantasy? But our Vedic poets and philosophers were not as our present day materialists and Idealists are. They were so far advanced in mental culture and correct methods of reasoning that with the help of the present they extended their vision of intellect far into the past and into the future and believed as the result of their careful observation as well in the unmanifested state of matter as in its manifested state. The one they called *Asat*, because of its invisible form and subtle character, and the other they called *Sat* on account of its visible shape and palpable condition. While such were the meanings of the two terms as conceived by the Vedic poets and subsequent thinkers, Sankara and his followers mistook them in a sense quite contradictory to all received traditions. Evidently Sankara took the term *Asat* to mean non-existence in contradistinction to *Sat* which means existence, and concluded as a matter of course that all the visible phenomenon of the universe was an illusive outcome of a principle which had not got an independent existence of its own but was a simple nothing as it were. According to him that which is the product of a nothing is also nothing, and it follows from that that the complete system of cosmos is a falsely woven fabric of wrong thought.

How anything can come out of nothing does not seem to strike him even for a moment, and he is swept away afar from truth by the torrent of his imagination. If before creation everything were null and void, which is quite inconceivable to a scientific mind, how are we to account for the Vedic line "that both non entity and entity exist within the God Skamba"? How are we to account for the line in the Satapathā Brahmana that "in the beginning this universe was as it were and was not as it were"? Do not these sentences represent the manifested and the unmanifested states of

matter. Do not these show that both cause and its effect are identical in so far as the existence of the one implies the existence of the other? This universe which is an effect of Prakriti and Prakriti which is the cause of this universe are so closely bound up together that the one necessarily and invariably involves the presence of the other. Hence the saying that "in the beginning this universe was as it were and was not as it were" 'This universe was' indicates that, before creation this entire system of cosmos existed in its primordial cause *mūlaprakriti*. 'This universe was not' indicates that it did not exist then in the same orderly form in which it is seen at present. That this passage and the foregoing ones are not susceptible of being interpreted in any other way so as to suit the illusion theory of Sankara is now quite apparent to you; and I, therefore, need not dwell upon this point any longer. From all these it should have been clear to you that the sense in which Sage Kapila used *Sat* and *Asat* in his thoroughly scientific system of philosophy is much in consonance with the usage of these terms by the Vedic poets and old philosophers and that the new significance which had been attributed to them by Sankara is in every way not in harmony with their oldest meanings and usages.

ADVITIYAM.

Now let us turn our attention for a while to another word of great philosophic significance—the word *Advitiyam* of the Vedic literature. In such passages as "*Ekam Evādvitiyam Brahma*" "*Ekam eva Rudro nadvitiyayatdaste*" this word has been taken by Sankara to mean the definite number one. The first of these two sentences as interpreted by him means that 'Brahman is one, one only.' In the Sanskrit language there is the word *Ekam* to denote the definite number one. And in almost all the languages of the world only one word is there to denote one single number and this law is not violated in the case of Sanskrit, for we have seen in it only one word *Ekam* for one, *Dvitiyam* for two, *Tritham* for three, *Chatustam* for four and so

on. But if we have to accept the meaning of Sankara, for the number one we shall have two words Ekam and Advitiyam instead of one quite contrary to the philological principle I have just pointed out to you.

The term advitiyam is a compound word; and how Sankara takes this term to mean one by the process of splitting it into two parts and tracing out the sense of the two ingredients is very amusing to note. Advitiyam is divided into *na* and *dvitiyam* and the prefix *na* is made to mean *no* and *dvitiyam* two. If by its parts it would mean *no two*, the term advitiyam must necessarily mean the denial of the existence of two objects. After coming to this skilful conclusion it is easier for him to argue that if the sacred scriptures deny the existence of two objects by making a frequent use of the term Advitiyam, it becomes our bounden duty to believe in the existence and reality of one only Brahman and the non-existence and unreality of all others.

But as it seems to me that this exposition of his contradicts the sense and spirit of all Vedic and upanishad teachings I find it difficult to bring myself to believe in the correctness of his teaching and explanation. With all due deference to his greatness, we must, for the cause of truth, submit his meanings and arguments to a searching and critical examination. In the first place let us see whether he is correct in his etymological study of the term advitiyam. I think he is not right in taking the prefix *na* in the sense of *no*, especially when it stands in union with numerals; because though that prefix may convey that meaning when it combines with other words denoting objects, it never signifies that sense when it stands in combination with numerals, but it clearly expresses another meaning of *not*. For example, when the prefix *na* is joined to the numeral Ekam which means one, the two become the compound word Anekam; and this term *anekam* does not mean *no one*, but it means *not one* an equivalent of many. Similarly when the prefix *na* is united to the numeral Dvitham, the two must necessarily mean *not*

no two but not two. But sadly this fact escaped the notice of Sankara. Does it not show the imperfect nature of the human mind that this simple fact of Sanskrit etymology eluded the intellectual grasp of so great a scholar as Sankarāchārya?

Further Dvitham and Dvithiyam are not identical in meaning. Dvitham means two and Dvitiyam a two-fold state. It follows from this that nadvitiyam ought to mean a not-two-fold state. The peculiar function of this term advitiyam is to express the exact relation in which the Supreme Being stands with the Universe. God is an omnipresent Being. And this nature in Him makes Him one with the world and the individual minds. Without his immediate presence not even a single atom can move of its own accord; without his simultaneous help no living thing can stimulate itself into activity; and without His inmost advice no human being can live even for a moment. Hence to endue each and all with life and activity He pervades the entire system of cosmos and individual minds. Though He thus exists one with the universe yet is He essentially different from it. And therefore this peculiar relation of His with mind and matter cannot be called either one or two. If He were not different from them how could there be either mind or matter? or if He were different from them how could they move, think or have their very being? If He alone existed the Vedic poet would have said omitting the word advitiyam 'Ekam eva Brahma' 'Brahma is one only.' Or if He existed farthest away from mind and matter then would he have said putting the word Dvitham 'Dvitam eva Brahma' that Brahma and the rest are two only. But he has clearly stated 'Ekam evādvittiyam Brahma' 'Ekam eva Rudro nadvitiyaya daste' thus adding the term advitiyam and meaning there by that Brahman is one only in a kind of not-two-state, that Rudra is one only and is in a kind of not-two condition. Why? The relation of God is neither one nor two but a kind of not-two state. To

express accurately this interrelation, neither the word *ekam* meaning one nor the word *dvitham* meaning two would serve the purpose of the Vedic poet; and so he resorted to the aid of a third word *advitiyam* in order to bring into a clearer light what he conceived of the relation that subsists between God and the universe. Now you see what those lines “*Ekam evādvitiyam Brahma*” “*Ekam eva Rudra dvitīyāya taste.*” indicated in the minds of the Vedic poets that Brahman or Rudra who is one only without having a second being to be compared with it in any respect always exists with the universe in a kind of not-two relation is the real meaning of these Vedic texts. That this is the real meaning of the term *advitiyam* will be fully borne out by the etymological and philosophical expositions given of this word by saint Meykaṇḍa Deva of the Tamil country some six hundred years ago in his unique Tamil work of metaphysics—the *Śivajñānabodha*. That this passage and similar ones in which the word *advitiyam* occurs instead of lending any countenance to the illusion-theory of Sankara glitter like sharp sickles that cut down the very stalk of his doctrine at its root will be apparent to any one who makes even a superficial study of the works of saint Meykaṇḍadeva and his disciples of the Śaiva Siddhānta School. Nay anyone who enters upon a critical and comparative study of the oldest systems of philosophy, Upanishads and Vedas will see for himself that the term *advitiyam* itself establishes beyond all dispute the reality of matter and individual selves as was upheld by Sage Kapila in his thoroughly scientific system of Sāṅkhya.

[To be continued]

"AGAMIC BUREAU NOTES"

With much regret we inform our readers that our *Dīpikā* did not come out for the last six months owing to the most unforeseen circumstances which have sprung up by the kindness and good graces of our most dear friends. Yet we cannot know His ways. அவனன்றியோர்னுவுமசையாது. We will have to abide by the times,

The sage Tiruvalluvar proclaims that "ஊழிற் பெருவலியாவுள etc" and at once he says that "முயற்சி மெய்வருந்தக்கூலி தரும்" and so our strenuous efforts have at last borne fruit and the *Dīpikā* comes out with all its colours once more with the advent of the happy and prosperous New Year killing all the old dear foes and embracing all the more new and worthy friends and admirers.

We sing forth a happy cheer in mirthful tones of joy and rejoicing.

Let henceforth the path of righteousness be not bedimmed with hesitation and doubt.

We are ever grateful to the Supreme that our *Dīpikā* has been doing immense service in bringing to light the hidden treasures of our ancient literature and religion. We need not dwell much on this and blow our own trumpet.

Now the No. 4 issue of Vol. XIV starts with April 1914 and hence this volume will run till the end of December 1914 and not as before till the end of June of the year. January to December shall be one year in future.

We thank one and all of our subscribers who have paid their subscription in advance for their kindness and indulgence and thankfully hope the rest to accept the *Dīpikā* and remit their dues at once ; as all know that "without money this world is not for us" as the same sage declares.



We are glad to extract the following reviews about our

"Studies" and "Siddhiyar" from the "*Theosophist*" (April 1914).

Studies in Saiva Siddhānta, by J. M. Nallasvāmi Pillai B. A. B. L. With an Introduction by V. V. Ramanā Sāstrin, Ph. D. (Meykandān Press, Madras.)

Mr. Nallasvāmi Pillai has long been known to readers of the *Āgamic Review* called *The Light of Truth or the Siddhānta Dipikā*. He has laboured for many years to make the Śaiva Siddhānta known to the world; and that at last western scholars have turned their attention to this mystic philosophical system of the south of India is no doubt due to a great extent, to his endeavours.

The volume before us contains twenty-four papers which appeared first in the *Siddhānta Dipikā* and several other magazines. They embrace almost the whole field of the Śaiva Siddhānta, so that one who goes through them will get a fairly complete idea of this system. And nobody, we are sure, who peruses this book with some attention will be able to put it aside without confessing to himself that he has learned a good deal.

Nallasvāmi Pillai is a sympathetic and thoughtful writer: there is no tinge of sectarianism in his papers, and the wealth of ideas they contain is astonishing. Moreover, his style is free from that tedious prolixity so common in India, contrasting favourably in this respect even with *Der Saiva Siddhānta* by the Rev. H. W. Schomerus, who, by the way, has not sufficiently acknowledged his indebtedness to Nallasvāmi Pillai.

The following articles may be specially mentioned: 'Flower and Fragrance' (No. 1), a contribution to the science of metaphors; 'The Light of the Truth or Unmai Vijakkam' (No. 2), a translation of 54 stanzas forming one of the Fourteen Siddhānta Sāstras; 'Another side' (No. 3), with pertinent remarks on Sāṃkhya and Vedānta; 'The Tattvas and Beyond' (No. 5), being an explanation of the 36 Tattvas and the Tattvātita; 'The Nature of the Divine Personality' (No. 6), being a criticism of the equation *niṣṭhāna* = impersonal; 'Vowels and Consonants' (No. 7), on a simile used in Śaiva Siddhānta to explain the *advaita* relation of mind and body; 'Some Aspects of the Godhead' (No. 10); 'The Svetāsvatara Upanishat' (No. 13); 'The Union of Indian Philoso-

phies' (No. 16); 'The Personality of God according to the Śaiva Siddhānta' (No. 19); 'Advaita according to Śaiva Siddhānta' (No. 20); 'Śaivism in its Relation to other Systems' (No. 24). We have also read with pleasure the description of 'Sri Parvatam' (No. 23), the most sacred hill for the Śaiva pilgrim.

Among the things with which we cannot quite agree is the criticism on pages 160 ff., of Prof. Deussen's "false analogy". Similes like that of the stream entering the ocean are never meant to be taken literally.

Śivajñāna Siddhiyār of Arunandi Śivāchārya. Translated with Introduction, Notes, Glossary, etc., by J. M. Nallasvāmi Pillai, B.A. B.L. (Meykaṇḍān Press, Madras).

This is another fruit of the endeavours of Mr. Nallasvāmi Pillai, that indefatigable expounder of the Śaiva Philosophy of South India. This translation from the Tamil original appeared during the years 1897 to 1902 in the *Siddhānta Dipikā*, and it has now been republished in book form, enriched by many Notes and a most valuable Introduction as well as a useful Glossary and Index.

Śivajñāna Siddhiyār is the second of the fourteen basic works of the Śaiva Siddhānta, the first being the well-known *Śivajñānabodham* of Meykaṇḍadeva who appears to have flourished in about the 12th century. The thoroughly philosophical character of the work is evident from its very arrangement, the first Book (called Aḷavai or Logic) dealing with the means of knowledge recognised by the author, while the remaining chapters fall into a controversial and a constructive part called, respectively, *Paraṭaḷṣa* or Foreign Standpoints and *Sutaḷṣa* or The correct Standpoint. The controversial part, again deals successively with the Materialists, the four schools of Buddhism, two sects of the Jains, three forms of the Pūrva-Mīmāṃsā, Māyāvāda, Bhāskarāchārya's Parināmavāda, the Atheistic Sāṃkhya, and, finally, the doctrine of the Pāñcarātras, each chapter containing first a concise statement and then the refutation of the view in question. Then there follows the third Book on the 'Correct Standpoint,' i.e. an exposition of the Śaiva Siddhānta, consisting of twelve 'Sūtras' with several Adhikaraṇas (paragraphs) each definition of God (*pati*), of the kind of monism (*advaita*) to be recognised, of the individual (*pasu*) (two Sūtras), of the relation of God, soul, and Body, of the nature of the Supreme, of Ātma Darshana;

THE LIGHT OF TRUTH

of the way *jñāna* is imparted to the soul, of the purification of the soul of *śāśakṣaya* (the vanishing of bondage), of the recognition of God and the nature of *bhakti*, and of the nature of the sanctified.

From the Introduction we notice the rejection of Dr. Barnett's view *viz.*, that the Tamil *Śaiva Siddhāntam* was derived from the Pratyabhijñā school of Kashmir in the beginning of the thirteenth century. Mr. Nal-asvāmi Pillai is of opinion, and his arguments are weighty indeed, that 'the development in the North and South and West were independent of each other, though the authorities (the Śaivāgamas) they followed were the same'.

The long 'Note on Nirvāṇa' (pp 57 ff.) contains some good remarks *e.g.*, that "there is always a danger in proclaiming and emphasising a half truth, however wholesome it may be at times," but misses altogether the meaning of the Buddhist idea by comparing the Buddhist who has obtained Nirvāṇa with the blind man successfully-operated on in a dark room but unable to leave the latter. The man operated on from the *Samsāra* has reached a condition so utterly different from anything intelligible to us that none of our categories (existence, etc.), can be applied to it; he does see the Light, but it is a something of which ordinary mortals can have no positive idea, but only the negative one that the three characteristics, of what we call existence, *viz.*, *anicca*, *dukkha*, *anattā* (transitoriness sorrow, not-self) have nothing to do with it.

We ought to say much more on this book, of which every page is interesting, but our space and time are unfortunately limited. So we add only the hearty wish that the book may find the large number of readers it deserves.

THE
LIGHT OF TRUTH
OR THE
Siddhanta Dipika & Agamic Review

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No. .5

TIRUVUNTIYAR.

BY

R. S. SUBRAMANIAM.

DISPASSION OR NON-ATTACHMENT OF THE ŚIVAYOGI.

உழுவா துணர்கின்ற யோகிக னொன்றோடுந்
தழுவாம னிற்பொன் றுந்தீபற
தாழ்ஊணி நாவேபோ லுந்தீபற.

Unwhirling discerning Yogis, to nothing
Stand attached—Rise and fly
Like the bell of (too) short tongue. Rise and fly.

NOTES.

To the Śivayogi who is now firmly established in Śiva Bhoga, no sense enjoyment can be alluring enough. The body and the Karaṇas have been transformed into vehicles of Śivajñāna; until the body lasts, objects presented through Prārabhda Karma will be experienced through Tiruvaruljñāna and will not have the power to attract them or cause attach-

ment. They may rule as kings, be householders and deck themselves with silk, flower and rubies, yet, these have no hold on them as they have their hold on the Śivānubhavam of Unspeakable Bliss. Like the bell, the tongue of which is too short to strike the cup, yet in form like other bells, the Jñānis are like other men among them and yet they are free from attachment to sense objects. The bell cannot ring, it is dumb; the Jñāni cannot sin. He is free.

The process of Enlightenment is four-fold, First—Hearing (கேட்டல்) Truths from the Guru, secondly—Pondering (சுந்தித்தல்) over what was heard, thirdly—Understanding (தெளிதல்) the true import, and fourthly—Realising (நிட்டை) in one's self the Unity of Bliss. The Enlightened Jñāni will be in the fourth stage of Communion or Realisation (நிட்சை). The lower processes are steps already trod by the Jñāni, who now has no ignorance to be removed by கேட்டல், no opposing influences to be counteracted by சுந்தித்தல் and no doubts to be cleared by தெளிதல். The passing beyond these three stages is difficult indeed. But how many souls, have not yet entered the threshold of this path (கேட்டல்) being drawn away by the wiles of the world! Comparing the worldly tendencies of the many with the godly tendencies of the few aspirants, one can safely say that the Jñāni who has passed into the fourth stage is the Great Victor. He will no more have to fight the old battles.

The unenlightened soul cannot know except in union with the faculties of the body. The faculties are three-fold, the outer, புறக்காணம், the senses, the inner—அந்தக்காணம்,—manas etc, and the inmost, உள் அந்தக்காணம்—Kalai etc. See notes on Verse 10. And according as it joins one or other, or all of these groups of faculties, the soul is said to be in certain avastas—state or condition of knowledge (see sections 4 and 9 of the Digest). When the soul is dissociated from the karanas it will be in the darkness of Kevala while it is associated with them, it will be in the lamp light of Sakala. While it is dissociated again after Enlightenment, it is in the Sun-shine of Ninmala. While in

the **Sakala** state, the soul has its waking (*jāgrat*), dreaming (*swapna*), sleeping (*sushupti*), fourth (*Turiya*) and beyond the fourth (*Turiyātita*) states.

The Enlightened soul, the *Jñāni*, will not fall back into these *avastas*, as he will ever be in the *Ninmala Turiyā-titam* that is why we find in the text they are referred to as. உழவாதுணர்வின்ற யோகிகள். They will neither whirl again through the Processes of Enlightenment nor toil through the various states of knowledge, they have reached the zenith of Enlightenment, no more bondage or attachment ஏகாந்திக்கு எங்கிருந்தாவென்.

THE SIGNS ON THE WAY

திருக்கிலம் பொசை யொலிவழியே சென்று
நிருத்தனைக் கும்பிடென் றுந்தீபற
நேர்பட வங்கேனின் றுந்தீபற.

In the wake of the resonance of the anklets, press forward.

And the Dancer adore—Rise and fly.

Directly there standing—Rise and fly.

NOTES.

Those who, by the Grace of the Lord, have succeeded in subduing the turbulent senses, are free from the tumult and the row of the passions. There will be a calm and quietness which is in itself a relief and pleasure. If in this calm, the soul trained in *chhyānā* and *dhāraṇa* (meditation and concentration) pauses and listens, it will hear the *Nāḍha* and *Vindhu* of the Lord (the primal vibrations in the *Suddha Māyā* region) which have been ever sounding their sweet music on the deaf ears of the soul. The soul was deaf to their music, because, it was in the midst of the noisy senses; just as children fully engaged in their plays in the court-yard are deaf to the sweet call of the parents from inside the house; these children of God fully occupied in the plays of the senses heard not the inviting music of the Great Father. Once the play is over, they rise and go, direct into the house in the wake of the music which proceeds from the inner apartments where their parents are. Once in, they are in the embraces of their Mother, who presents them to

the watchful eyes of the Father. The dear ones seated on the lap of the father, look up to him with hopes to receive his favour and bounty, his caresses and kisses, entirely resigning themselves to the sweet will of the Father, and forgetting their actions and activities in which they were erstwhile engaged.

In this attitude of the child is the salvation of souls. It is the great surrender, the *atma-suddhi*. To realise the eternal Dancer, Natarajah, as the source of all power and action, the spring of life and joys, the controller of all worlds and regions, the director and the dispenser of souls, mundane and celestial, is the way of peace; to adore him, as such, is to keep oneself constantly in his presence; and to enjoy experience of the highest Bliss-Paramānandham, even so, as the child on the lap of the Father, enjoys the sight and the bounty of its Graceful parent.

This experience is disturbed, should the child cease to look up to him, and cast its looks on the play ground and its play mates. Delusion and mis-conception are two of the deadliest diseases of the soul, hard to cure and frequently relapsing. To subdue them and keep them away one should unswervingly strait away, fix his whole attention and heart on the doctor of all diseases, Vaidya Nāthan. As the effect of the delusion and mis-conception *Mayakka Vihalpam*, the soul will be driven to prize that which is unworthy, perishable and deceitful, as praiseworthy, permanent and charming. One requires a strong will power, proper guidance and right understanding to rise above the bewildering and enchanting advances of the power of Māya. That is why the soul is enjoined not to fall back into the old grooves of sense-enjoyment, but to go directly to the fact of wisdom, with all mind and heart, and straight away, without distractions and delusions, doubt and delay.

Adepts in yoga declare that while seated in firm concentration, as the result of constant efforts is raising the latent powers of kundalini and forcing it through the centres of energy in the sushumna canal, the music of Nātha and Vindhu is quite perceptible, and that it is the fore-runner of the subsequent calm

and quietude in the region of the sakti. There too, they see a light effulgent and beaming, as if it were artificially lighted with myriads of moons. These stages of yoga are not to be talked about or preached. They have to be attained by diligent application. Above this music and light is the seat of the eternal Dancer, which is to be seen through Samādhi,

நாதமுடியிலே நல்லானிருப்பது
நாதமுடிவிலே நல்யோகமிருப்பது
நாதமுடிவிலே நாட்டமிருப்பது
நாதமுடிவிலே நஞ்சுண்டகண்டனே

Yoga is a training to the physical and mental vestiges of the soul enabling them to prepare the way to the direct vision of the dancer. In fact, all training is a form of yoga whether in the nursery or in the academy. The higher stages for the control and the purification of oneself, are not taught in colleges or universities. They are to be learnt at the feet of masters who have seen and can show the hold of samādhi, the Ashtānga yoga (the eight steps of unification) should be practised by the soul before it can attain the final Bliss.

The music in temples, the sounding of the conch, and the gong, the ringing of the bell are but the outward emblems of the inner Nāḍha, which is to be heard, while in the worship of the inner Svāmin.

THE KEY OF DELIVERANCE

மருளுந் தெருளும்மறக்குமவன்க
ணருளைமறவாதேயுந்தீபற
வதுவே யிங்குள்ளதென்றுதீபற.

Delusion and (mis) understanding will die away
His Grace (you) forget not. Rise and fly
That's the secret here. Rise and fly

NOTES.

The knowledge of and attachment to the things of the world, commonly referred to as (பாசஞானம்) Pāsaṁjānam is one of the and perhaps the first of hindrances to the realisation of Śivajñānam. The pleasures of Māya present themselves in regular array and

keep the soul captive within their walls and the soul naturally untutored as it thinks that the highest ambition of life is the enjoyments it has been wont to seek. It loses itself so much in the pursuits of this pleasure, that it knows nothing but the dazzle of the bewitching world, father, mother, wife and child, brothers and sisters, relations and friends, power and glory, kingdom and crown, these are too great to die from its memory : the long ties of kinship and friendship, with the powers of māya are too strong to break off from its hold. But the truth of it all is known to the truth-seekers who ask the less advanced in plain, unequivocal words "நடலைவாழ்வு கொண்டென் செய்தீர், நாணிலீர்" "O ye, shameless creatures, what have you profited by the false show of life"! To prize the fleeting pleasures of the world, and to hanker after them is indeed the great delusion of souls. It is the *Mayakkam* (மயக்கம்) Maruḷ (மருள்).

While in this delusion, the soul does get glimpses of itself, in the light of which it distinguishes the perishing from the everlasting. This is certainly knowledge or understanding as opposed to ignorance and delusion. But this understanding leads one into the belief that he, the knower is a self-sufficient entity existing as if by its own powers ; in short, that he is the centre and pivot of all things around. This sort of understanding is referred to as (தெருள் விகல்பம்) *Theruḷ vikalpam* and is really mis-understanding, in view of the correct understanding of the truths. Neither maruḷ nor theruḷ will lead one to the blissful goal. This hindrance of Paśu Jñānam is as equally harmful as that of Pāsa Jñānam. These two must disappear without the least trace of their existence before one can be said to be in the complete realisation of the bliss of Pati Jñānam or Aruḷ Jñānam. But the two are formidable enemies of right understanding, a most invincible and over-powering ; very few can withstand their weapons of attack. It is a case of cannon to the right of them, cannon to the left of them, cannon in front of them and what is more, these enemies lurk within in the inner chambers of the heart and mind and the rendezvous of the soul. Their subtlety and treachery are such that

one more often surrenders after winning many a battle which is disconcerting and painful. The victory is soon won if one is in possession of the key of deliverance, which is true Jñānam.

One can defy the powers of māya by throwing over them the veil of *Arul*. They come in the forms of women, wine and wealth, position, pomp and power; by distinguishing the perishable from the imperishable, the evanescent from the everlasting, by the light of wisdom, and by firm resolution to be attached to the imperishable and the everlasting one, weans himself from old habits. Add to this that in all beings the Lord is immanent, as he, she and it,, see him *in* all things presented to your view as he, she and it, as there is no power besides His Sākti, *Arul*, see all things with this conviction as *Āruḷ* svarūpa forms of his Grace. Every object presented to you will then be naught but *Arul*, forms for worship and reverence. God whom you saw in the temple as spirit everpresent there, is seen within you, is also seen without you and by a further step in Bhāvana is seen *as you* and you realize 'I am that'—Aham Brahmaḥ asmi—that full and lasting Bliss—Paripūrāṇa paramānandham—the consummation of Bhāvana. Descend not from this experience to the lower stages of Bhāvana and let in forces of māya; The higher you ascend in Bhāvana, the lesser the forces of Māya; reach the highest stage of Śivohambhāvana, the forces of māya cannot reach you, you are blissful but the tendency will be to descend down again and again, yield to this, you are again in the clutches of māya. As a preventive against this tendency to descend down, hold fast to the vision of *Arul* and be firmly seated in the experience of Śivoham, that is, *ever be* in the light of Brahmajñāna—*அருள்மறவாதே*. That is the way and the secret—the goal is reached and 'you are that *Tat tvam asi*.

This is the fruit of Bhāvana. These maxims—Mahāvākyas should not be mistaken to be postulates against the existence of the Tripadhārtha, the three entities. They are ever existing, and you be lost in that through the way of Bhāvana, *they do not exist for you* in your vision except as that.

THE QUICKNESS OF SIVĀNUBHAVAM—GOD-REALIZATION.

கருதுவதன்முன் கருத்தழியப்பாயு
மொருமகன் கேள்வனென்றுந்தீபற
வுன்னவரியனென்றுந்தீபற

Pre you think, He flows, ego-melting
The Unique dame's lord, rise. and fly
A rarity for thought, rise and fly.

NOTES.

The one, who has trained himself to see the forms of grace all around, Arulmayam need not labour long at Śivohambhāvana. The moment he wishes to see and realize Śivam through this eye of Grace—Tiruvaruljñānam—He, the lord of Arulsakti, overflows and engulfs the last vestige of self-consciousness which melts and dissolves instantly in his expanse of wisdom, as he has been near ever heating the hardened soul through the rays of Grace. Henceforth what is there except the Being, the Will and the Act of the Lord. Thus do you see the Lord and be with him in the great experience of Śiva-Bhoga—unalloyed, everlasting, serene and blissful existence. You cannot know him through the senses and the mind; nor can you see as long as you are within the folds of 'I' hood, however light.

• Through the contemplation of the forms of the Deity, one attains that stage in which he assumes'. 'I am that' it is a bhāvana—assumption—that, Aham 'I' am, Śiva—Śivam, Śiva—Aham—bhāvana Śivohambhāvana. The assumption of the unity of self with the one unchanging existence—sat.

THE NECESSITY FOR CONSTANT REALIZATION.

இரவுபகலில்லாவின்பவெளியூடே
விரவிவிரவிநின்றுந்தீபற
விரையவிரையநின்றுந்தீபற.

Within the space of Bliss, devoid of night and day
Mix and permeate, Rise and fly
Fast and Fast —Rise and fly.

NOTES.

The night and day are the night of Kevala and the day of sakala. The soul in conjunction with Āṇava is under the veil of darkness—darkness of Ignorance, absolute ignorance. It cannot know the surroundings nor can it perceive itself as an existing entity—it is in a state of unconscious aloneness. This kevala state is the night of the soul, in which it is utterly without the powers of knowing or willing or acting, like the toper in his slumber, stupefied by liquor, unable to know his state or whereabouts. This kevala state is not the assumption of Theology but a fact to be inferred and experienced. We see, we hear, we touch, we smell, we taste, we think, we infer, we conclude, we remember, we reflect; we are tired of these exercises we are at ease, thoughts loosen themselves from us, there is a blank, slumber creeps in, we cease to will or know, we know not that we are, we rise again, and know that we did not know anything in that sleep over night, we need not labour long to convince those who accept the existence of a soul within, that in these various experiences the soul functions with some or all of the senses outer and inner; now with the sense of sight again, with the sense of hearing and so on, now with the mind (manas) and again with the intellect (Buddhi &c., now with the thoughtless sphere of chitta, and again beyond the folds of the mental plane. Thus recedes the Ātma from the outer to the inner, and as it ceases to be active in the mental plane, it is in the darkness of slumber, just as the lord of the house is seated in the blazing light of the verandah and the drawing room and finally in the darkness or dim light of the bed-room. Thus the Ātma knows when it is in conjunction with the instruments of knowledge, and when it recedes, it is in the darkness of ignorance. This ignorance cannot be its essential quality or lakshana, for then, it can NEVER KNOW, but it knows it IS ABLE TO KNOW, therefore it is in conjunction with something which enshrouds its conscious quality. That something is called Āṇava. It may be argued that if Ātma's consciousness is enshrouded it should not know anything during the

recession from the mental plane nor can it know anything about it afterwards. It is correct. The fact that it does know afterwards about the experience of deep sleep and its ignorance of things, shows that there must be other subtler faculties round the soul and that it is not absolutely alone with Āṇava. The soul's Jñāna, Ichha and Kriya śaktis are not absolutely under veil is evident from this experience; therefore it is postulated that the soul is with the subtler faculties which, to some extent, keep the dormant śaktis of the soul awake. These faculties are termed Kalai (Kriya) Viddhai (Jñāna) and Rāga (will). These with Kāla (time) and Niyati (Dispenser) form the five coats of the soul which in that state is called the five-coated or Panchakanchukan or Purushan, inclined towards the pursuit of pleasure through the outgoing energies. It is why the puruṣha knows that he slept well and *knows* that it *did not know* anything in that state. As the soul recedes inward from the various faculties, darkness overtakes it and it is not difficult to infer the absolute darkness in which the soul will find itself, should it recede from the five tatvās above mentioned, the Panchakanchukans which are faculties or instruments of inner-most Karāṇas—shaped out of māya. This darkness is the veritable night of the soul, the causal state of bondage—the unconscious aloneness—Kevala-avasta, the original condition of the bound soul, Paśu, before each cycle of projection, śrishti. The misery of this kevala-avasta can be imagined by comparison to the condition of the eyes in utter darkness, the next condition as Puruṣha is like the eyes wide open, in utter darkness, and helped with a candle light; the former is the night and the latter the dawn or day of the soul. As kalai etc. are coated over the soul, the latter is called s-a-kala (with kalai) state. In kevala-avasta the soul is lost in ignorance or darkness of Āṇava. In sakala-avasta the soul has but limited knowledge—very meagre indeed—in comparison to what it can attain if not for its imperfection. Both the states are mala-Avastas in which the soul is under the sway of Āṇava in a more or less degree and mark the whirl of saṁsāra, the rotation of the night and day of the soul. There is still a higher state of Purity, a state of freedom and Bliss where the mala is absent, hence called ninmala-avasta or suddha-avasta (see section 9 of the Digest).

A clear grasp of the group of *nirmala-avastas*, which are said to be the effects of *suddha-avasta* is essential for all aspirants after Freedom and Bliss. for here is the culture of the spirit or spiritual enlightenment—five mile-stones in the Path.

Many are the causes of sorrow. We are attached to wealth, woman and wine, friends and relations and a host of other things. A merchant gets news of his ship sinking. He cries 'I am lost, I am done up; the house is on fire, then again rises the cry 'I am lost,' I am done up; 'wife dies,' 'I am lost' 'I am gone'; 'the son is no more,' 'a friend is drowned,' 'a pet horse is injured,' 'still the same cry of woe. To come still nearer, my silk gown is stolen,' gold watch is lost 'Poor me I am done up,' 'I am getting lean,' 'I am getting old,' 'my hair turns grey,' 'my teeth are shaky,' 'I cannot now digest a rich meal', 'my sight is dim' and so on. 'I am sick' 'I am dying' 'dying,' 'oh my wife and child,' 'my estates and lands and a thousand and more attachments.

Have the cries of millions ever stopped the course of events? Can sorrow cease by many more adding to the cries and wails? If the merchant is sensible he ought to know that his ship is ever under the mercy of the sea and the wind. If it escapes from these risks only, it is his, so to say, then why wail over it, when it sinks, there was the risk and the ship succumbed. My wife dies I ought to know that she is mortal as anybody else; the same will happen to me; when a *mortal* dies, why wail over him or her, the time was up; each man, woman or child, beast or bird must have the end sooner or later. Just as the clock chimes the hours, quarters and halves, so time (காலம்) and the great Dispenser (கியதி) regulate all things. While on the beach, we laugh with the children when the bubbles rise, we laugh with them too when the bubbles burst. But we come home and sigh when similar bubbles burst. We know not that we are in the midst of bubbles, ourselves, bubbles, only of a harder texture than those on the waters. This awakening must come to all some day, the discrimination between the perishing products of *māya* and the imperishable soul, *Ātmā*. One must know that the soul is not to be

tied down to one's own possessions or body (which are jada) and that it undergoes experience with the aid of the instruments of knowledge given it by the Grace of God, that pleasure and sorrow is not in the things themselves but in the attitude of one's mind, that freedom from sorrow is to be gained by right understanding and detachment of the soul from its old grooves of ignorance and passions ; that all instruments of the soul are for the service of God ; and that the soul is the master and not the slave of the senses, outer and inner. This right understanding is the first step in the spiritual path. It is termed *Ninmala Jāgrat* —the *Spiritual awakening*.

Between this awakening and the actual realisation in one's experience of his separateness from the products of māya, there is the unsettled state of running into the old grooves once and withdrawing again, a state of slumber and awakening of the understanding, hence called dream state of *Jñāna* — *ninmala swapna*, now with understanding and again with ignorance, now with light and again with darkness oscillating like the pendulum. But even in this state there is a distinct advance from the former step, of shutting the door against the objects of senses and examining the inner apartments of the *manas*, *Bhuddi*, &c. Now a thought arises, desires propel it, all the *antakarāṇas* give it form and shape and it knocks at the door to pass out into the plane of the senses ; the door is locked, it presses forward on all sides impatient of its captivity ; it knows its usual path of egress ; kicks at the door with all vehemence lo, ! the door gives way, and it is at once in the sense plane in old company. But if one is watchful and holds the reins with understanding, and at the same time keeps the door well bolted, the thought must die of exhaustion within the closed apartment. This is the great struggle for mastery. 'To be or not to be' asks each thought as it jumps forward from the garrison of the *chitta*, the same struggle goes on, the same warfare, they die or run out according to the more or less the strength and watchfulness with which the doors are kept closed. The soul must be ever on the alert and cry 'enemy

abroad, bolt the door' but if the soul should act in collusion with the enemy (forgetting that in this way it gives up its mastery or kingdom) the citadel is lost and the enemy passes in and out as before. The one who has seen this warfare and fought these battles only can realise the immensity of the kingdom within and the forces required to guard it from the lurking enemies *who are also within*. That man who subjugates his thoughts and desires is victor indeed, the great conqueror of the forces of māya. This is the next higher step in the Path called the Ninmala-swapna, the *Spiritual watch*.

Watching alone will not bring Peace of mind. A child watches from the beach the rising wave in the sea and clings to the father's hand in terrible fright and runs up to him as if the wave will devour it in his absence. The father shows the child a rocket coursing through the sky and the latter jumps about in joy and anxiously looks for the next. Even so are the children of larger growth watching the joys and sorrows of the world, whether concerning themselves or others. They are drawn away by these experiences and are fallen or bent in that direction. To them spiritual sight is hard to attain. They can neither understand the true nature of the soul nor keep vivid in their consciousness the ever present Grace of God. To go further forward they must withdraw from that attitude and *stand firm and unmoved* by joys or sorrows like the grand papa on the lounge watching children at play, with toys. Children get up a wedding party of toys and invite grand papa too for the feast. He joins them : the next moment it is a funeral march among them with all the paraphernalia of a military band ; the grand papa has to join in this too. He does, but in all these actions he is *dispassionate* or *unmoved*. This frame of mind should be attained by those aspirants who wish to take leave of the toys of the world, wife and child, friends and relations, pomp and power, joys and sorrows. And in addition they should see themselves as chitruṭ shining with the light of Grace and stand aloof from all products of māya. This state is named the Ninmala sushupti. It is really sushupti, dead slumber to the fascinations of the world

outside as an unconcerned witness but wideawake to the Grace of God and himself as the Ruler within it, can therefore he said to be the *Spiritual witnessing*.

The curtain is now well drawn against the world and the back turned towards it. The only two subjects for consideration are himself and the Grace of God, one's inability to act, will or know without the rays of Grace are clearly seen and therefore one's dependence on the latter. The evil of self assertion is well brought home and the aspirant sees that in vain has he been boasting himself as the ruler within but that in reality he is the helpless blind man, led by the staff of Grace. 'Drop the staff drops the man' Hence will he feel the power of Grace and resign himself to it, as his Guide and shelter. No more is he present in his own consciousness but all is *aruḷ, aruḷ* and nothing elsewhere is the aspirant now; he has *retreated* into the bosom of Grace. And he is said to be in the Ninmala-Thuriya state which had better be called the *Spiritual Retreat*.

One step more and that is the Final. The cow that has been grazing amidst the dangers of the jungle is now on the guarded farms of her master led by the mistress of the house. She must be driven home to rest. Then is there Peace and plenty. Grace or Aruḷ as the background of all creation, mother of all activities, should be understood as involved in the Existence, Consciousness and Bliss of that which alone persists through all time and change. All activities cease and there is an expanse of Bliss, undisturbed and unruffled. As one has been dropping off things of the world on his march onward, he has been picking up bliss of the spirit at the same time the farther from the world, the nearer God, the nearer the light, the farther from darkness, and now the summum bonum is attained and there is only the chitākāśa of Bliss, one vast expanse with nothing else to disturb or limit the consciousness.

The soul is in the *great expanse* of *Śivānubhavam* or *Śivānandham*. This is the இன்பவெளி referred to in the Text. It is called the Ninmala-Turiyātitaṁ, the *Spiritual beauty*.

This is the imperfect description of the state of Vimala Maṇa Jñāna by a venturesome writer; great adepts will pardon the pre-

sumption, as, from one point of view leading one at least from the nooks of bondage to the free air of the இன்பவெளி, even by an imperfect description of the path and the destination is more desirable than leaving all to shift for themselves

How brief the text இரவுபகவில்லா வின்பவெளியுடே and how expansive is the significance, the whole teachings of the shāstras, are there in a nut shell and also the experiences of Ions and Ions of time. Can any one fail to note the toil of climbing up and also the danger of falling down. A moment of weakness will send you down many a mile of weary journey; therefore the masters who know the pitfalls, say விரவி. விரவிநின்றந்தீபற 'Hold fast, be firm press forward and inward into the Being of the Father (who is your shelter) to be safe from the attacks of your enemy. Do not hesitate or lose time and opportunity; every moment lost keeps you in the cold; therefore hasten hasten விராய விராயவென்றுந்தீபற. Will not the sanctified, out of love cry aloud to their erring brethren, 'hasten, hasten, danger all around, come home to rest''

R. S. S.

The Relation of Samkhya and Saiva Siddhanta

BY SWAMI VEDACHALVM

(Concluded from page 188, No. 4 of Vol. XIV).

THE INDIVIDUAL SELVES.

The meagre and very brief explanations that I have been able to lay before you regarding the Vedic terms Sat, Asat and Advitiyam would, I hope, be sufficient to call your attention to the highly important fact of fixing the real meanings of certain puzzling terms in the Vedas and Upanishads before proceeding to construct a system of philosophy out of them. Now I proceed to take up a much more important doctrine of Kapila—the doctrine of Individual Selves.

According to Kapila the individual Self is an eternal and integral entity distinct from primordial matter or Mūlaprakṛiti and its effects. It is not a thing created out of nothing nor is it a hewn out fragment of Brahman or its reflection as is asserted by our modern Vedāntin. Why is it not so? Simply because nothing can be created out of nothing nor can the Omnipresent—unit of pure intelligence be cut off into limited parts of impure selves nor can it be made to reflect as so many miserable souls.

But by some it is argued that the creative energy of the Supreme Being is so tremendously powerful that it can at will create anything out of nothing. But such an argument reveals on their part a want of clear notion concerning the nature of creative function. Creation as we understand it in our daily experience is the action of an intelligent agent bent upon moulding an already existent object in accordance with the requirements of his earthly life. For instance, the life of a schoolmaster requires some such furniture as black-boards, benches, tables, chairs and so on and he, therefore, asks a carpenter to have them done for him. What does the carpenter

do? He fetches a big teak-wood, cuts it up into several planks and different kinds of pieces and does all the necessary works of chiseling, smoothing, boring and uniting and creates in the end all that is required by the school master. Here without the fundamental part of teakwood the carpenter cannot proceed with his work however skilful may he be in executing that which he was required to do; but when once he obtains the teakwood, he immediately proceeds to change it into different size and shape and brings out all the required furniture in good time. Now apply this to the process of world-creation. The individual Selves require the creation of bodies and the worlds. And the all gracefull and all-merciful God acting upon the co-existing primary cause of matter *mūlaprakriti* evolves from it an infinite variety of corporal bodies and worlds and gives them to souls as temporary tenements. As with the carpenter so with the Lord. He cannot create this entire system of cosmos without its primordial cause the *mūlaprakriti*; for creation means the law of causation, a continued succession of causes and effects. We can speak of creation with reference to matter, since every material effect has a substratum of its own material cause. But in the same sense we cannot speak of the creation of Souls as it is not possible to trace them to a common basic element of immaterial cause. The Selves are not blind, dead and unintelligent principles like matter, but they are distinctly different from it in being constituted of the essence of intelligence. You know perfectly well that intelligence is not a thing limited by space or time and that it is, therefore, not capable of being divided into parts and torn out into pieces. When it is assuredly impossible to limit intelligence and tear and divide it as if it were a bit of tangible matter how can you speak of the creation of souls as if they came out from a common source of intelligence?

And it has been already shown that God could not have created the Souls out of nothing, for every effect necessarily requires an antecedent cause. But some may deem it as attributing defect to God to say that he is utterly unable to create

anything out of nothing. But I suppose that this mistaken notion arises by not distinguishing between the human power and the divine power. The difference between them is not one of quality but is simply of quantity, because qualitatively all forces whether human or divine must be alike in acting upon an object and producing in it a perceptible change. As regards the extent of difference between them in quantity it may be said that the Divine power is immeasurably and inconceivably greater than the other. If human power can only exert upon the little objects confined within this globe, the Divine power works upon the millions and billions of visible and invisible stellar worlds of which many are by countless degrees bigger than this earth—the Divine power the magnitude and illimitable extent of which man only imagine but cannot describe. No scientific mind can conceive of the difference between the two powers in any other way than that in which I have just explained. No intellect trained in the methods of correct reasoning can assent to the evidence—less assertion that God made the individual Souls out of nothing.

Again, one of the different classes of idealists might come forward to assure us that the souls are not several things created out of nothing but they are so many phases of one and the same unit of intelligence, the Supreme Being. But Sage Kapila meets this ingenious argument by bringing into our deep consideration certain undeniable facts of our life as ‘the separate allotment of birth, death and the organs, the diversity of occupations at the same time, and the different conditions of the three Gunas’. Do we not see before our eyes every day, nay every minute and moment that while one soul is given to birth another soul passes away from this mortal life; while one is born with all organs perfectly symmetrical in shape another is sent with defective organs such as the blind, the deaf, the dumb, the lame and so on? Do we not see that while one is a master another is a slave, while one is a father another is a son, while one is rich another is poor, while one is a king another is a subject? And do we not also see that while one

is notorious for heinous crimes, hardness of fellings and a cruel heart, another is remarkable for his sublime virtues, tenderness of feelings and a benevolent heart? If God be the only unitary principle of life that manifests itself as the whole of the animal and vegetable kingdoms, such an infinite variety as is seen in them cannot be expected to exist but all must be of one nature and of one kind. Such being not the truth, Kapila lays it down as a fact of indisputable and undeniable character the existence of numerous individual Souls each and every one of them retaining a distinct self-consciousness eternally different from Mūlaprakriti, the primordial cause of matter. Great as is the opposition of the modern Vedāntin against this philosophy of reason and experience, still we cannot afford to forego the truth for the sake of others the truth that lay imbedded in the Vedās and earliest upanishads the truth that had been brought to light by Sage Kapila of Sāṅkya and by Saint Meykaṇḍadeva of Saiva Siddhānta. I think that it is our bounden duty to preserve the oldest traditions and doctrines about the actual conditions of our life especially when they are seen corroborated and maintained by our modern scientific knowledge. I think that it is fair—nay even an uprightness of character—to have every thing old freely discussed in our educated circles without stealthily sliding away our convictions about grand truths, for fear of our stern and just behaviour affecting the reputation of a certain individual philosopher as Sankara. I think that it would be our greatness of mind and high sense of duty to show our gratitude and admiration towards such of our old philosophers as Kapila, Patanjali and Meykaṇḍadeva who did their utmost to represent to us things in their true light and open our mental vision. And I think that it is absolutely necessary that we should always be on our guard so that our appreciation of certain great thinkers may not distract us from a strict pursuance of truth.

POSITION OF SĀṆKHYA AMONGST THE RELIGIONS.

So far I considered only the main doctrines of Sāṅkhya

leaving out of account its minuter ones for fear of tiring your patience with a long discourse. Now let me proceed to state briefly the position of Sāṅkhya amongst the other ancient systems of thought and the close relation which it bears towards Saiva Śiddhānta and bring this lecture to a close.

We know it for certain that in the whole range of his system of thought not even once did Kapila allude to the existence of a Supreme Being. This remarkable absence of any allusion to God led many an European Scholar to make Kapila an atheist. In the absence of any positive evidence, it is quite unfair on their part to have assumed that Kapila was an atheist. You remember I said in the preceding part of this lecture that the system of Kapila was based upon pure reason alone. Our faculty of reason performs its functions only upon the physical and intellectual planes which are within the reach of our experience; it can distinguish one from the other or liken one object to another object either in the sphere of mind or in the sphere of matter. And all beyond the limits of these regions of mind and matter do not come easy to the grasp of the reasoning faculty. Since the essential nature of God transcends all mind and matter and consequently all the reasoning powers of man, Sage Kapila left that question out of consideration dwelling simply on facts derivable from experience and solvable by reason. That God is beyond the comprehension of all finite intelligence is also of universal acceptance and even religions contradicting amongst themselves invariably admit this. Laid therefore under the difficult and impossibility of proving the existence and nature of God from reason alone, as Kapila went silently away without even touching on this extremely intricate problem, it is quite unsafe to advance any theory regarding his attitude towards that ultimate question. Further it would be an unwarranted assertion to say anything definitely on the religious inclination of Kapila, while we are in the dark having no means of ascertaining it. However it seems to me that Kapila maintained a position bordering on Agnosticism similar to that which is being held by some agnostics of recent times.

Unlike the authors of other systems who based most of their arguments on the Vedic and Upanishad passages and wove their fabric of thought in strict union with their teachings, Kapila never recognised anything as authoritative except that which was conformable to reason, never accepted the Vedas and Upanishads except in so far as they were in thorough agreement with reason. That is why his system alone is considered by the European scholars to be the true representative of the ancient Indian thought. That is why he alone is considered to be the true exponent of ancient Indian beliefs and a valuable repository of old traditional accounts.

Now as regards the relation of Sāṅkhya to Saiva Siddhānta I venture to say that in all and every important respect they are identical. In accordance with the correct methods of reasoning Sāṅkhya states that this world of multifarious forms and shapes is for that very reason evanescent and transitory and after a long and indefinite period of constant change it will dissolve again into a formless and shapeless state of matter called Prakriti. And the Saiva Siddhānta too upholds the same view about the present condition of this tangible world and of the intangible condition of its primal cause.

Then again the Sāṅkhya maintains that the Avyakta or the unmanifested state of this primal cause is as much true as its Vyakta or manifested state. And the Saiva Siddhānta too speaks of these two states in much the same manner.

Again the Sāṅkhya dwells upon the twenty three tattvas or entities which evolve from Prakriti one after another in close succession with increasing coarseness of form. And the Saiva Siddhānta too deals with the evolution of twenty three tattvas in the same remarkable manner.

Again the Sāṅkhya reasons out a twenty-fifth principle as necessarily distinct from Prakriti and designates it as an intelligent Self possessing of clear individual consciousness. And the Saiva Siddhānta too closely argues the existence of an individual Soul different from matter and possessing of an eternal consciousness all its own.

And lastly the Sāṅkhya argues the ever existence of not one such individual Soul but innumerable ones. And the Saiva Siddhānta too maintains the same view of countless individual egos that have a perpetual existence.

So far you see that Sāṅkhya and Saiva Siddhānta are one in taking a correct view of the world manifest and unmanifest and in making a profound psychological study of numerous individual egos each of which having an eternal, integral and indestructible self-consciousness all its own. And you also see from this identity of these two systems, that the doctrines of Saiva Siddhānta entitle it to a claim of as great an antiquity as the system of Sāṅkhya has.

Now the question would naturally occur to you what constitutes the difference between Sāṅkhya and Siva Siddhānta. You remember I have already told you that Kapila makes no mention of a Supreme Being in his Sāṅkhya. But Saiva Siddhānta like the so called theistic Sāṅkhyā or yoga of Patañjali goes a step upward and maintains the existence of an all intelligent power from certain actual experiences of our inward life. To this great power it ascribes an invisible as well as a visible form of grace assumed by it not for its own sake but for the sake of sin-bound souls. By making his otherwise incomprehensible nature quite comprehensible to the souls through these forms of grace, the all-merciful Sivam delivers the souls from the bondage of ignorance, evil and misery and sets them for ever in his unlimited bliss of supreme Love. Such are the main outlines that I have been able to draw of Sāṅkhya and Saiva Siddhānta—the two most ancient cults of this vast continent of sages. It is my earnest hope that irrespective of all class and creed prejudices you would make a critical and comparative study of these two systems and bring more light from them than I have been able to do now. It is my earnest hope that being imbued with the knowledge of modern scientific culture you would be able to recognise and appreciate more than our orthodox scholars do the remarkable quest after truth which the two systems strenuously pursue in stringent logical

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and scientific methods, and that having recognised it you would stand against all temptations to lean on certain unscientific systems of thought that are current amongst the bigoted class of people. And it is my earnest hope that you would spread everywhere the principles of love and brotherhood, teach people to love God our eternal Father on a correct understanding of human life-ideals and actual experiences and illumine the darkest corner of the minds of our fellow countrymen by making them realise the glory of moral perfection and helping them to raise themselves to a level with the foremost nations of this globe. Om Sivam.

Light on the True Path
OF
ST. UMAPATHI SIVACHARIAR

BY J. M. NALLASWAMI PILLAI B.A., B.L.,

[This is also one of the fourteen Siddhanta Śāstras, and it deals with the subject of Dasakārya or the Ten spiritual conquests of the soul. There are learned treatises on the subject in Sanscrit but none of them have been translated into Tamil, nor are the original treatises available even in print. Sriman P. M. Muttiah Pillai avergal of Tuticorin brought out a small brochure on the same subject in Tamil prose, over which a sharp controversy has raged. With all its faults it is however valuable. Dr. V. V. Ramanān's contribution to this Journal in Vol X pp. 43—47 and 113—117 will be also of the utmost use to the student. *Dasa-Kāryam* means ten kinds of actions or Karma and is not to be confounded with the three-fold karma which binds the soul and gives rise to birth and death and suffering. On the other hand these are steps taken by the aspirant for conquering birth and death. Though some of them have been set forth in the upanishads it is in the Śaiva Āgamas they have been clearly analysed and systemised and a full and complete code of action is given. These are actual psychical and spiritual processes and unless they are practised and realised one cannot possibly understand them. We do not lay claim to any such knowledge or practice, but in pursuance of a certain duty, we place the letter of the law before the public, so that those who may have the grace, and the guidance of a true teacher may be profited by it. These Dasakārya are *Tattva Rūpa*, *Tattva Darsana* or *Katchi*, *Tattva suddhi*, *Ātma-Rūpa*, *Ātma Darsana*, *Ātma Suddhi*, *Śiva-Rūpa*, *Śiva-Darsana* *Śiva-yoga*, and *Siva-Bhoga*. We may also mention that Kachchiappa Munivar, disciple of the

famous Śivajñāna Munivar, gives a paraphrase of St. Umāpati-Śivam's verses in his learned *Tanikaippurāṇam Nandiupadesa-padalām* verses, 121 to 125.]

மண்முதற் சிவமதீராய் வடிவுநான் பதுவேருபம்
மண்முதற் சிவமதீராய் மலஞ்சட மென்றல்காட்சி
மண்முதற் சிவமதீராய் வகையதிற் ருனிலாது
கண்ணுதல் அருநால்நீங்கல் சுத்தியாய்க் கருதலாமே.

(1)

From Earth to Śivam each its form to see is Tattva Rūpa ;
From Earth to Śivam, is each mala inert,
Perceiving this is Tattva Darsanam
From Earth to Śivam, not established in them.
Through Śiva's grace, one doth sunder oneself
Is Tattva Suddhi, so the wise declare.

NOTES.

The word *Tattva* is defined by Professor Macdonnel as (that-ness), very essence, true nature, truth reality, principle (especially one of the 25 in the Sāṅkhyan philosophy). So that it really was synonymous with the word *Sat* and we have elsewhere shown how the compound *Sat* and *Asat* originally meant *Prakṛiti* or *māya* whose components were the 25 principles from earth to Prakṛiti of the Sāṅkhyans and Vedāntins. According to the Āgamānta these *tattvas* are 36, 11 over and above the 25, the authorities for which see Sri Kāśivāsi Senthinathier's Tattva catechism. Man is other than 36 tattvas though bound in their toils. God is above the 36 tattvas. And the *Svetāsvatara Upanishad* declares "As a metal disk (mirror) tarnished by dust shines bright again after it has been cleaned so is the one incarnate person satisfied and free from grief after he has seen the real nature of his Ātma (II. 14).

"And when by the real nature of his Ātma, he sees as by a lamp the real nature of Brahman, then having known the Unborn, Eternal Deva Who is beyond all *Tattvas*, (sarvatattvair) he is freed from all *Pāśa*." (II. 15.)

These two mantras by the way contain by the way the gist of the Dasakārya, and the several steps in Salvation.

The nature of each *tattva*, that binds one has to be seen, and that this in its nature is only matter and unintelligent and that it is impure, and after thus distinguishing the *tattvas* for himself, and knowing how he gets bound by identifying himself with them, he must get out of their hold, by holding to the Lord, and thus purify himself. This is *tattva suddhi* as shown in this verse and in the 14th. Mantra. This does not involve, as we have repeatedly shown that we should regard these *tattvas* themselves as false or the bondage as false. These *tattvas* * as their very root meaning shows are a truth in themselves, as also the bondage. We know how the bondage came about by identifying oneself with them, and the first step in cleansing oneself of this impurity, in getting freed of their fetters, (*Pāsa*) is to detach oneself from them. ('வகையதிற்ருனிலாது') In this heroic effort of the soul in its battle against all passion and the flesh, its true help is the unseen Helper, Whose grace is ever and always with us to *forerain* as the Devāra Hymn puts it. Without its firm hold on God, this freedom is only a name, we have shown in our notes to *Sivajñāna Siddhiyār*

பாயிருணீங்கி ஞானந்தனைக் காண்டலான்ம ரூபம்
நீயுநின் செயலொன்றின்றி நின்றலே தரிசனந்தான்
போயிவன் றன்மைகெட்டுப் பொருளிற்போ யங்குத்தோன்ற
தாயிடிவான்ம சுத்தியருணுவின் விதித்தவாதே. (2)

Great gloom removed, one sees his knowing self,
This is *ātma Rūpa*. It is *Darsan*
When you alone do stand, of actions shorn,
While losing self in Truth, one That becomes,
This is *Ātma Suddhi*, *Āgamas* say.

NOTES.

In the chain of Salvation herein sketched one ring is attached to the other. One in a sense overlaps the other. The moment one detaches oneself from the *Tattvas* (*Tattva Suddhi*) one

* In the same way as the word 'sat' has come to mean God, the word *Tattva* has also come to mean God. (சத்த்வன்).

stands apart, and knows that he is not dead, inert and impure body, and that he is an intelligent being. This is *Ātma-rūpa*. Then he knows that all the afflictions he has been suffering from, from the enduring taint of *āṇava*, like hate and love, are no more his, as he is *Jñāna svarūpa*, and the afflictions were begotten of his identifying himself with the *Tattvas*. But though he can differentiate between non-intelligent *Tattvas* and his own intelligent and thus form an idea of his self, can he see his own form? This will be thinking thought an impossibility, like the eye trying to see itself. But still it is declared he could cognise himself even though it be for a moment, before he plunges his self in the supreme self and becomes lost to view (*Tattva suddhi*). This sight of self is possible when after absolute detachment, one *stands still* without thought or action, like a flame undisturbed by wind in a sheltered spot. This is only for a moment as the next stage (*ātma suddhi*) supervenes at once. His momentary individuality is lost, and he identifies himself with the supreme as he had just a few moments before he had been identifying himself with the *Tattvas*. The latter condition is 'ஆணவத்தோடு அத்துவிதம்', and the former is 'மெய்ஞ்ஞானத்தானுவினோடு அத்துவிதம்'. So that except at the point of *Ātma Darsana*, the soul never retains its individuality, but identifies itself with the *Tattvas* on God. Hence as I have elsewhere shown the fallacy of the Buddhists and Prachchamia Buddhists who deny the reality and individuality of the soul.

எவ்வடிவுகளுந் தானாய் பெழிற் பரை வடிவதாகி,
கவ்வியமலத் தான்மாவைக் கருதியே யொடுக்கியாக்கி
பவ்வம்விண் டகலப்பண்ணி பாரிப்பானொருவ னென்று
செவ்வையே யுயிரிற்காண்டல் சிவரூப மாகுமன்றே.

Becoming all forms, of the Form of the beautiful Parai,
Whirling the Soul in birth and death in mala's noose,
There is One who doth remove the sins and show great
grace,
To see this One in one's soul bright is *Śiva Rūpa*.

NOTES.

The soul regained its true form, when it detached itself from the *Tattvas*. It stood still for a moment and plunged itself in Śivam. Just at the moment of the plunge, the soul gains a knowledge of the Form of God. But where is to be seen? Like his own, it is not individualised. The soul could however distinguish itself from God. He is not the sinning and mala bound soul. He is one who joining it to the wheel of Samsāra by giving it *Tanu*, *Karāṇa*, *Bhuvana* and *Bhoga* from *māya*, lifted it out of the deep darkness and caused *malaparipāka* and appeared in Person as the Parama Guru and showed its grace, and entered its heart, of the size of the Thumb. And yet He was everywhere and everything. And all this He became as He is Pure chit, Parāśakti. This perception of God as all, all is *Sivamayam*, is *Siva Rūpa*. The importance of the word *Sivamayam* which every one prefixes to his writing will thus be apparent, It is an experience, and a great experience of the soul, which we should try to realize in all our actions, in all our thoughts. With this idea to guide us throughout, oh, how well our actions will be transformed from being Ahankāra into Śiva Ākāra. Then no evil will flow from our word and act and thought, but peace and good will, kindness and charity, love and Ānanda.

பரையுயிரில் யானென தென்றற நின்றதடியாம்
 பார்ப்பிடமெங்குஞ் சிவமாய்த் தோன்றுத லதுமுகமாம்,
 உரையிறந்த சுகமதுவே முடியாகு மென்றிவ்
 வுண்மையினை மிகத்தெளிந்து பொருள் வேறென்றின்றித்
 தரைமுதலிற் போகாது நிலையினினில்லாது
 தற்பரையி னின்றபூந்தாது அற்புதமே யாகித்,
 தெரிவரிய பரமானந்தத்தில் சேர்தல்
 சிவனுண்மைத் தரிசனமாய்ச் செய்யுநாலே. (4)

The Parai's stand in soul, of I-ness and my-ness freed is
 Śiva's Foot,

Where one sees God in all and every where that is Śiva's Face,
 The Bliss that is past speech, that alone is Śiva's crown,

This truth perceiving well and seeing naught else than God,
Not sliding back to earth and like, not standing still,
Not plunging in the thought that he is God but sure becoming
That,
To unite with that Paramānanda so unspeakable,
This the Vedas say is *Siva Darsanam*.

NOTES.

The experience gained in the seventh of the *Dasakārya* is carried further and a closer realization is reached in this eighth conquest of the soul. There are also certain dangers to be safeguarded in this experience. When one matures in the *Sādāna* there is naught else but God, he is likely to regard himself as God, which *Aham Brahma Jñānam*. This will not only stop his progress further but will lead him back into the wheel of *Samsāra*; and thus all the up-hill work achieved till now will end in nothing. On the other hand he is absolutely enjoined to sink his individuality into the supreme getting cleansed of his *Ahankāra* and *mamakāra*, and then God's grace enters his soul which is *Sattinipāda*. This is *Parai* or *Sakti* and *The Foot* usually symbolises God's *sakti* or grace. The author follows the description of the crown as given in *Tiruvāchakam* (18. i) “சோதிமணிமுடிசொல்லிற் சொல்லிறந்து நின்ற தொன்மை” “wouldst hear of his bright jewelled crown? It is glory old that passeth speech.”

எப்பொருள்வந் துற்றிடினு மப்பொருளோப் பார்த்தத்
கெய்துயிர் தனைக்கண்டித் கவ்வயர்க்கு மேலா,
மொப்பலருள் கண்டிசிவத் துண்மை கண்டித்
குற்றதெல்லா மதனாலே பற்றிநோக்கித்,
தப்பினை மெய்துபதுவே தனைப்பமுது தானே
தருமுணர்வு புசிப்பமுது தானே யாகி,
மெப்பொருளு மகைவல்ல மெனவந்தப் பொருளோ
முனைவதுவே சிவபோக மெனுமிறைவன் மொழியே.

(5)

Whatever befalleth one, he sees its truth
His self who doth it sense, and what transcends,
The grace beyond compare, The Lord Śiva,

And views all that befell from that standpoint
 And sees that from same grace flow good and bad
 As do all sense and sense-experience,
 And knows that naught can move except through Grace,
 And unites self to Grace that is Śiva-yoga

NOTES.

All the published texts give the reading *Śiva Boga* in the last line, but it is to be taken as meaning *Śiva-yoga*, the ninth *Dasakārya*, both words meaning the same; and it has to be distinguished from the tenth, *Parabhoga*. When one reaches this condition, he is not affected by like and dislike nor afflicted by pain and pleasure. He knows how they are caused, they are of the flesh and caused by his attachment to the flesh and he is not the body. Further becomes to look upon them from a higher stand point, from the stand point of Spirit. They have no power in themselves to affect souls, nor the souls to be affected unless this *Chetana* and *Āchetana* *Prapancha* is willed to move by the supreme Power of God. All good and bad ultimately flow to him. He is the Final cause and cause of causes. And the final surrender is made 'not as I will but as thou wilt.' This is the *arhana*, *Śivārpana*, set forth in the 10th *Sūtra* of *Śivajñānabodha* "ஏகனாகி இஹைபணிநிற்க," மலமாயை தன்னொடும் வல்வினையின்றே," when the oneness, *advaita* union is reached and all the *mala*, *māya* and *karma* lose their power and the final conquest over the flesh is reached *Pāsatchaya*. And the soul is landed in the bliss of the *Parabhoga* or *Śiva-Bhoga*, the last of the *Dasakārya*. "பாசங்கமுன்றூற் பசுவங்கிடம் பதியாம்."

பாதகங்கள் செய்திடினும் கொலைகளவு கள்ளுப்
 பயின்றிடினு நெறியல்லா நெறிபயிற்றி வரினும்
 சாதிநெறி தப்பிடினுந் தவறுகள் வந்திடினும்
 தனக்கென வோர்செய்வற்றுத் தானதுவாய் நிற்கின்
 நாதனவனுட லுயிராயுண் டெறங்கி நடந்து
 நாளுபோ கங்கலையுந் தானாகச்செய்து
 பேதமற நின்றிவ னேத்தா னொக்கிவிடுவன்
 பெருகுசிவ போகமெனப் பேசுநெறி யிதுவே.

Even though one commits heinous sins,
 In murder, theft, and drink indulges,
 Treads paths which he ought not to tread,
 Caste rules defies and makes mistakes
 Atones with God, self action lost,
 Our Lord doth convert sure his soul
 Into His Body and own soul
 And then, it's He who eats and sleeps
 And walks and transmutes all Bhoga
 Into His own, all difference lost
 He sure doth make the soul Divine
 This is the path called great Śiva Bhoga.

NOTES.

When the soul is finally cleansed of its sin, He dwells in God. and God dwells in Him. He has absolutely no perception of any difference, between himself and God and other things. He enjoys the Bliss Supreme, and he is not even conscious he is so enjoying. In this condition, while he still retains the body, he is called a Jivan-mukta. As a result of this physical covering and environment, he comes into contact with other physical objects and things. Actions necessary follow and whatever they may be, the jivan-mukta is not responsible. No taint can attach to him, as all his *Tanu, karaṇa, Bhuvana* and *Bhoga* had all been converted into Śiva-Tanu, Śiva karaṇa, Śiva Bhuvana and Śiva-Bhoga. The only condition is the soul must lose all sense of self and the feeling that he is the actor. Then all his acts and burdens become those of the Lord. This is God's great Atonement so wrongly understood in Christian teaching.

Saint Chandeśvara Nāyanār's act infelling his father, and St. Munickavachaka's spending the treasure of his sovereign are mentioned as instances of his principle herein enunciated.

Hail All Hail to Saint Umāpati,

Sivajñāna Siddhiyār of Arunandi Sivacharya.

A REVIEW.

We have been privileged to see an advance copy of the English translation of Śivajñāna Siddhiyār by that talented exponent of Saiva Siddhānta, Nallaswami. The translation originally appeared in the pages of the *Siddhānta Dipikā* and is now published in book form, royal octavo of 280 pages, with an introduction of 40 pages, notes and glossary. The introduction gives a succinct of the antiquity account of the Saiva Religion, with apt quotations from the Vedas and the Upanishads, and establishes beyond doubt that the prevailing Religion of ancient India was the Saiva cult; thus setting at rest all opinions as to the recency of the Saiva Siddhānta Philosophy. The erroneous notions of some who would identify Paramasiva, the God head of the Saiva Religion with the Rudra of the Trinity, and with Saṅkara's Saguṇa Brahman are ably exposed and the universality of the Saiva Siddhānta, which comprehends all phases of thought from the lowest to the highest, and shows the ladder way of the gradual unfoldment of the Spirit is clearly pointed out therein. The note on the author is exceedingly interesting and instructive and is followed by a list of the Āgamas and the Upāgamas.

The book itself comprises 3 sections. Book the first, deals with Aḷavai or Logic, which is essential for the establishment of truths and the exposure of fallacies. Book the second, is devoted to the Para Paksha—the foreign side—to the statement and refutation of all schools of thought *foreign* to the principles of the Saiva Siddhānta. Book the third, contains the *one's own side*—the Supaksha—the statement of the truths of the Siddhānta according to the division of the subject adopted in the principal treatise of Śivajñāna Bhodam. Śivajñāna Siddhi is, no doubt, a popular treatise in Tamil, owing to its lucid expression and exposition of the varied subjects. Any careful student

will after the study of this book, be sufficiently well informed of all the shades and phases of thought in the ancient and modern Religion of India and what is more beneficial to himself, be trained gradually and unconsciously to reason out everything for himself. The present translation into English, it is noteworthy, does not lack that attractiveness, but possesses in a marked degree, the clearness of diction, rythm and style, characteristic of the translator.

One without the least idea of the Indian Religion will find himself quite at home on the very first reading ; even the technical terms are well explained in a copious Glossary.

The indispensability of this book to the modern student of Religions is evident from another feature of it, namely from the valuable notes added at the foot of each page and at the end of each chapter or book. One cannot fail to come across the contrast drawn between the Eastern and the Western thoughts, ancient and modern, and the beautiful exegsis on the Paurāṇic episodes, such as Tiripura Dakana, Durga Pūja or Navarātri, Dakshayajñ, Tārūkāvana incident, bringing out the inner meaning hidden from the popular notions of the uninitiated. It is our humble opinion that this part of the work is invaluable in view of the lasting benefits it will shower on the nation or nations shaping the thoughts and aspirations nearer the Truth. The notes on the misunderstanding of Western scholars as regards the Quietism or Fatalism of Indian thought, on the errors of the Sabda Brahma Vādin and on the definition of Sat and Asat, are deserving of careful study.

There is interesting reading to the Buddhists and the Christians too. The chapter on Nirvāṇa, the ideal of Buddha, shows the true import of the teaching in the light of the Hindu doctrines ; that on the Teachings of Christ confirms the oft expressed opinion that the Hindu alone can truly appreciate and understand the lofty ideals of Christ. The greatest principle

of the Advaita Jñāna is certainly involved in the utterances of that Mahātma, whose teachings are misread and mis-understood by those who profess to follow him. The recent advance of Religious Thought in the West falls more in line with the Eastern principles and it will certainly take a long time before it is adopted and assimilated by the Christian brethren on this hemisphere. 'Christ was the Son of God' the Christian brother says and the Hindu says 'yes.' He was more, he was a great jñāni and *Mukta* and accordingly God Himself, as all *Muktas* are so to say and all must attain that state of Christhood which is the complete surrender to the will of the Father, so that they may be *one with the Father* even as Jesus was one with Him.' There are ample quotations on the subject from Western writers.

Another point should not be overlooked. The incompetency of the Western scholars to read the Vedic and Upanishadic text in the true light is aptly pointed out in several places and now is so interesting as the notes on the characteristics of Rudra, which are well compared and contrasted with various texts. The notes on the Pañchamantras, on the other Śaktis, Diksha and on the soul are equally based on Āgamic and Upanishadic texts.

No adequate compliment can be paid to the great worker Nallaswāmi who has been ceaselessly working for the Siddhānta for more than two decades. What is surprising is that he is not yet tired. He holds out the hope of soon giving the world all the 14 Siddhānta Śāstras in English.

It will not be out of place to observe that the present trend of modern thought is towards the Advaita doctrine and it will require many a worker in this field not workers who will be tired by exertion and exhausted by hunger, but workers of adamant strength, born of unselfish love towards the suffering humanity, workers who will sacrifice all comforts for the uplifting of the fallen and the depraved souls fallen from

the True Advaita Anubhava of the Blissful Lord, depraved by self-seeking thoughts and desires, workers who will toil on for the world regardless of the fruits of their labour. The Saivites themselves have to be roused to a sense of the present situation. A large majority are biting at the husk, not knowing that it is only a covering for the kernel inside. The inside is now more open to the view of the non-Śaivites than for the Saivites themselves and when attempts are made to misrepresent the inside, the man at the husk believes too, instead of trying to know the truth himself. It has become the fashion now for preachers from pulpits and platforms to quote largely from Śivajñāna-bodam, Siddhiyār, Tāyumānavar etc., with approval and bring up the rear by a statement that the completeness of the teachings is found only in the pages of the Bible. The days when the other religions were looked upon as Satan's, are gone and we have now the refreshing advance of thought that there is Truth in each Religion, but the complete Truth is in the Bible. It is a good sign of development, but it behoves each inheritor of the Āgamānta, and follower of the universal principles of the Śaiva Siddhānta, to understand the highest aspect of the Truth himself, and to enlighten the Śaivites of their great inheritance. If all or most of the Śaivites understand their religion the rest will understand it too. And then each will begin to laugh in his sleeve when it is said to him 'the day dawns because my cock crows.'

We have no quarrel or dispute with any other religionist. Our teachings have expressly stated that all religions are essential for the development of man, and that the one aiming to be universal should be comprehensive enough to provide the ladder way of spiritual evolution from the lowest to the highest of thinkers. Then why quarrel with each other being on different rungs ;

'Come on brother, come, you will see the next rung soon when you stand firm on that' should be the word of each sensible Śaivite and if possible and needed, assist in *discriminating*

between the rungs, out of love, in loving words. This is the work before us and sensible, patient, forgiving, humble and persevering workers are needed by hundreds and thousands at the present day. It was surprising to hear that the truths of the *Pañchākshara* were preached, for the sake of curiosity and criticism, to the Christians by their Preacher, with quotations from the Sanscrit.

Will not this alone rouse my brethren to a sense of the present trend of activity. While the Christian Preacher is doing our work (although in a caviling spirit) of spreading Truths, we sleep and lounge *biting at the husk* when it pleases us.

We have known long enough that the sun rises and sets ; there are many who would not be disturbed from this belief. Let them abide by time. There are others who will begin to see that the sun does not rise and set if truths are put before them. The truths are imbedded in the *Āgamas* and the *Siddhānta Sāstras* and the true import and character of the teachings are not understood or practised by the majority of our own people.

What are the characteristics of a *Śaiva*, ask a passer by. He says " Why sir, rise early, have bath, perform *Sandhyavandana*, wear ashes and *Rudraksha*, if you please and if available, some silk clothes, witness *Pūja* in the Temple, and be a vegetarian, if you can ; it is only for the few, you see, and if convenient take vegetable diet on Friday. But of course it is bad to take fish or flesh on fasting days. Your marriages etc. must be celebrated by the Priests according to custom. Observe the rites usually followed for house-warming, *Shradha* etc., and listen to the reading and the expositions of *Purāṇas*, attend the important festivals, say the Car festival *Suranpōr* etc., don't you know."

This in a nut shell is the life of a good member greater is the number of those who are ignorant of even this much. Can one be seated with folded hands, as an unconcerned witness of

this degeneration. Have the noble teachings of our Lord through His Servants been buried so deep that they are now only the past times of pundits and pastors. This shall not be O ye, men, women and children, the noble inheritors of the sacred treasures of the Āgamānta! A Śaiva is one who owes allegiance to Śiva, the Bountiful, the Graceful and the Blissful. As is the God so is the worshipper and therefore a Śaiva is one who is bountiful, Graceful and Blissful. His bounty and grace is to be evident in his thought feelings and actions towards all beings and his bliss in the satisfaction that he is unswerving in his allegiance to the Lord who is his Guardian and Guide. "Let no thought go forth from me to the injury or prejudice of all my fraternity on earth much less a word or deed to harm another—instead, let me extend to all the fellowship of my hand, to raise the fallen, to assist the raised, and to enlighten and enrich the less favoured. I care not for praise or reward, abuse or ingratitude. I can bear the offences of the less enlightened as does a mother bear the kicks of her own child. All I call 'mine' I owe to my Lord, I watch for him until He sends His servants to take charge. All my powers I owe to him; let me know Him and love Him making my body and myself, His Temple, so that all hate and love, good and evil on the differential plane may have no charms for me. I shall be all Love and All Good in the Unified plane. There, no wind blows, no tempest rages, no darkness or light, all serene and calm, over following in Grace and Wisdom *with complete surrender to the will and being of my Lord*. I will be one with Him, lost in the ocean of bounty, Grace and Bliss. Such is the ideal of a Śaiva." He is not the selfseeking quarrelsome neighbour, not the land grabber, not the flesh eating beast, nor the fish eating whale, not the proud high caste Prabhu nor the down trodden low caste Pariah, not the wearer of ashes and Rudrāksha nor the worshipper at shrines. A Śaiva is God on Earth, clothed in flesh *to be loving and loveable*. His eyes are not of erring flesh but of enlightening Grace. His mind is not of bewitching

Māya but of liberating Light. His body is not the Store of vice and wickedness but the mirror of the Light Within.

What a gap between this state which must be *attained sooner or later*, and the one in which we are. Reader ! Ponder well now you can improve yourself day by day, your improvement and culture is your nation's, and when you are sufficiently introspective see what you can do towards the attainment of this ideal. There is not one who cannot do something in this cause. *Be true to yourself and to Lord*, you will see light wherever you set foot and in that light keep your self and the rest. The task is done and *that is Śivajñāna Siddhi*. Brothers and sisters, come and sing the praises of Śiva, know His Grace, and dwell in that Grace—*and that in Śivajñāna Siddhi*.—

R. S. Subramaniam,

NAMMALVAR'S TIRUVIRUTTAM.

By A. GOVINDACHARYA SVAMIN, C. E., M. R. A. S.

Verse 53. (Vār ā-y-in-a-mulai-y-āḷ.)

Heading.—The Counsel of the Prophetess.

Text.—What this fair one of ^{bandaged}_{well drest} breast suffers from, is—

The holy pain of love for th' Lord of Heav'n's Blest Traits.

[To heal this pain,] procure and wave ye [over her]—

(1) His cool—fine—Tu!si-Wreath Divine,

Or, of it, e'en (2) a single leaf, or (3) cool-green-twigg,

Or (4) under-root, or (5) e'en the earth wherein it stood!

Explanation.—I. Friends—bent on healing our Seer's pain,
Wrong rem'dies seek and go astray.

Souls—know'ng the true cause of this pain,

Advise, saying—"Pain, sprung from Godly source,

Can healed be only by what is of God."

[Compare Gamaliel's like remark—

" 35, And (He) said unto them, ye men of Israel, take heed to yourselves what ye intend to do as touching these men.....

" 38 Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought:

" 39 But if it be of God, ye cannot onertbrow it; lest haply ye be found even to fight against God.

" 40 And to him they agreed ..."...Acts, Ch. V.]

II. By "bandaged breast" is meant the fact that our seer's love of God, by touch of wordly things is clogged

III. By "th' Lord-of-Heav'n's Blest Traits," the hint 's conveyed.

That in heav'n and on earth, these Traits, souls' love

inflame.

IV. The phrase—"the holy pain of love," implies
That this love, holy though it be, breeds pain,

When th' souls who bear it $\frac{\text{don't}}{\text{aren't}}$ enjoyment $\frac{\text{have}}{\text{giv'n}}$

V. "(1) His cool-fine-Tuḷsi-Wreath Divine" *et cetera*,
Show th' least in God's Liege-line can heal this love-
brought pain,

VI. "His...Tuḷsi-Wreath,"

VII. The word "wreath" hints That's, souls whom He
loves, we should love. (1) these souls, by mutual love
are twined,

And (2) them God honours by placing them on his head.

VIII. The Tuḷsi's "leaf" means those whom th' good souls
have trained,

IX. While cool—green—twi'g" means their kin—made
green by their touch.

X. The "under-root" are those who're th' root of all this
growth,

That is, by standing 'neath the rest, support the whole,
Seeking to minister, and not

To be ministered into, e'er [Cp. our Psalm 24, Decade 27
and 80 ; Mukunda-māla v. Matt., 20 28 etc., Mark, 10-4-5.]

This being good souls' essential trait.

[Note too the say 'ng'—"Many that are

First shall be last, and the last first" (Matt., 19.30 ; 20.16 ;
Mark., 10.31 ; Luke, 13.30.)

"Knights of the Broom" 's a work which shows
Benares scavengers' beliefs.

"I bow to the street scavengers of Kānchi's King,
By whom sceptics in (1) Doctrine and (2) Discipline are,
As be'ng a nuisance in good-souls' path, cleared away."
Kānchi's "Knights of the Broom" thus Vedāntārya
praised.

Their Triplicane Compeers, I too thus e'er salute,

Say'ing "Kair avini" where v. says "Hasti-giri." Vide the Kaisika.

Māhātmya Chapter of the Varāha Purāṇa and Bhattāryas Standard Samskrit Tamil Commentary thereon, which in all our great Temples, is annually read publicly to the Congregation in God's presence assembled.

Christ too doth praise the Lord, saying—

"Thou hast hid these things from the wise,

And hast revealed them unto babes"—Matt., 11.25, and Luke, 10.21]

XI. or "(51) e'en the earth whereon it stood."—

E'en touch with the soil where they dwell,

Can as healing rem'dy serve.

E'en as one of Brindā-ban's bushes, O! may I be born,—

Bushes, decked with the dust the Jumnā-breeze blew from the feet

Of th' Holy Gopis whose ken reaching 'yond (a) their kin's and (b) th' Pharisees,'

Bade them pursue the path which th' Lord of Heav'n and Earth did show,

And which, Adepts in-Meditation lifelong strive to find!"

(Sage A-Krura's prayer. See the Bhāgavata, .)

"Though the groves of Brinda in which Krishna (till he completed the tenth year of his childhood) disported with the Gopis, no longer resound to the echoes of his flute; though the waters of the Jumuna are daily polluted with the blood of the sacred kine; still it is the holy land of the pilgrim, the sacred gordan of his fancy, on whose banks he may sit and weep, as did the banished Israelite of old, for the glories of Mithura his Jerusalem."—Tod!

XI. "Their holiness to holy places, Saints impart,

Clothed with the power of th' Lord who dwells in their hearts."

["Tirthi kurvanti tirthāni, svanta sthena Gada Chriti.

XII. Procuring this, it "wave ye (over her)."—That is

The slightest move in this direction, will fruition bring!

The word of solace—Mediators give, is balm
To souls who are grieved by the parting of the Lord.
(Cp. Hanuman's words of solace to our Lady in the
Rāmāyana, 5,37.6.—“Sroshy ate chaiva Kakutstah.”)

IV “The...feet of *my* and Angels' Lord who...ate th'
butter.”

“While greater than the greatest, He's less than the
least,” (Anor Aniyan etc., Katha-Up., 2.20; Svet. Up.,
3.20; Mahānār. Up. 8.3; Kaivalya-Up., 20.)

God's (1) Majesty and (2) Stooping, both, salvation give.

V “Pure op'ning-lotus feet.” (1) They 're “pure,”
inasmuch as

They save impartially all refugees alike. (*Vide* the text
“Samo' ham.” Gita, 9 29.)

“If but the slightest peril, thee befall,

What shall I do with Sita ?” Rāma said,

Showing that e'en a refugee of yesterday,

As much as His Eternal Consort's loved by Him. (“Tvayi
Kinchit sam-apanne” Rāmāyana, *Vide* also the saying
“Kaustubla-Manir jivah”

(2) The feet resemble the' op'ning lotus, for they glow

When refugees come, as lotes glow when comes the sun!

VI. The words —“Who 'll us bear 'neath the...feet,” shows
that—

(1) The soul's a *chattel*, (2) God its owner is.

VII. “Bees—who'll us bear,” hint that our Teachers'
honeyed speech,

Will (1) us from stray'ng redeem and (2) make Lord
forgive,

And thus will reconcile God with His lieges all.

“Hanu mān!” our Model Lady Sita said, “speak thou

To Rāma of unique renown in such a way,

As to make Him honour me while I am alive

(By show'ng attention to my case

And taking me unto Himself)!

By word of mouth, a feat of righteousness achieve!”

(Jivantim mam yatha Rāmah; Rāmāyana 5.39-10.)

PURA-NANURU

By DR. G. U. POPE, M.A., D.D.

LIV.

எங்கோ னிருந்த கம்பலை மூதூ
ருடையோர் போல விடையின்று குருகிச்
செம்ம னுளவை யண்ணந்து புதுத
லெம்மன வாழ்க்கை பிரவலர்க் கெளிதே
பிரவலர்க் கெண்மை யல்லது புரவெதிர்த்து
வான நாண வரையாது சென்றோர்க்
காளு தீயுங் கவிதை வண்மைக்
கடுமான் கோதை துப்பெதிர்த் தெழுந்த
நெடுமொழி மன்னர் நினைக்குங் காலைப்
பாகிலைத் தொடுத்த வுலலைக் கண்ணி
மாசு ண்டிக்கை மடிவா றிடையன்
சிறுதலை யாயமொடு குறுகல் செல்லாப்
புலிதுஞ்சு வியன்புலத் தற்றே
வலிதுஞ்சு தடக்கை யளனுடை நாடே.

*In Praise of King Ceramūn-Kuṭṭavan-Kothai, Mādalan-
Mathurai-Kumaran, of Erichil in the Konadu.*

Into the old city where there is perpetual din of men, for the king dwells there, suppliants whose manner of life is just like our own can enter as freely as the town-folk themselves, passing through in unbroken stream - and can lift up their eyes to behold the splendours of Court on its festive days.

To suppliants the path is open ; but if kings who have sworn hostility to our king Kothai, whose horses are swift, who makes the protection of the realm his constant care, whose generosity puts even the heavens to shame, and whose open hand bestows unstinted gifts on all who all approach him,—if these kings regard our land 'tis thus it must appear to them : In yonder wide region the herdsman clad in filthy garb wearing flowers of thorns bound together with green leaves as his wreath, and who is slow of speech, cannot pass on with his tiny flock, because the tiger dwells there ; even so is the land where Kothai with mighty right hand dwells.

AGAMIC BUREAU NOTES.

Anandasrama Sadhu-Maha-Sangam—Fifth Anniversary.

The Vedānta Conference, otherwise known as Sādhu Mahā Sangham held its sittings this year in Choolai during the Easter and, as usual, it was a three days' wonder. In its columns this time last year, the *Indian Patriot* exposed to the world the careless manner in which the programme was prepared and the reckless waste of public money entailed on mismanagement. Though it was found there were many to find fault with the article then, we regret that not one had sense enough this year to rectify the evils and make the conference popular.

The programme as circulated prior to the sittings was a catalogue of Vedānta subjects with two speakers against each. It was, however, found last year that the man who proposed a vote of thanks at the end of every lecture also had something to say on the subject so that every lecture had three speakers on the whole. The proceedings as shown in the programme, covered the whole day and also a position of the night till eleven at times. Though thus the day was full, every lecture was allotted only a period of half-an-hour or so. As expected by every sensible man no subject could be thoroughly explained to the mass as three men had to talk in that disgracefully short period and it was no wonder to us, therefore, to find almost none of the really cultured men coming forward to deliver the lectures on the conference days.

The invitation announced that Sadhus would lecture and, unless it be construed that everybody in the world was a Sadhu, there was not one real ascetic, one practical Yogi to speak anything on any subject. It was thus a tamasha or an exhibition of the ignorance of the so called Vedāntis who would not care to mend matters even when told.

The grand ceremony opened rather two hours late with the really practical Yogi Karapāthra Śiva Prakāśa Swami who made his appearance on the closing day again. A procession with him in the midst arrived at the place amidst the singing of vedic hymns. After one lecture, it was announced that Mr. Vadiveloo Chettiar, the pillar of the Conference, would address the audience. It was on no special subject. But it was all on where to eat, what to eat and how to gain admission to

ent. The pillar did speak for a few minutes with his hands waving indiscriminately and making half-a-dozen right-about-turns.

A new arrangement was made in the admission for meals. Two kinds of tickets were printed one on redpaper and the other on white. Those who held the former were entitled to immediate admission and those with the later would receive attention later. One finds no meaning in such arrangement except when he understands that, contrary to the principles of the teachings of this school, difference ought to be established between man and man. That as we expected, caused a lot of inconvenience and personal humility in the course of the three days and never did a year pass without complaint from the dinning all. Five years these conferences have been held and we wonder how the brains of the committee have not had the inclination to realise the situation with some amount of common sense.

Seven o'clock in the morning was the hour at which every day's event was announced to begin and every day the service of coffee and other eatables being perchance late, the gathering never succeeded in assembling at the prescribed hour. The result was that visitors were kept waiting without mercy for they had obeyed a stupid programme. In 99 cases out of hundred, there were alterations in the lectures and change in the lecturers. Often lecturers had to be hunted after within the premises and they were never found for they came at the hour in the programme and finding no chance of keeping up their next engagement, left the place, disgusted as many a speaker present to themselves had yet to speak.

In one instance a blunder was committed, the like of which no literate community has as yet even heard. While, on the second day, Mr. Krishna Sastrigal was speaking on an important subject, the arrival of Swami Sarvānanda was the subject of enthusiasm and the lecturer was demanded the termination of the lecture. He at once obeyed and lost himself in the crowd. The next lecture was given up for want of the lecturer and one of the third day's items was substituted, for that lecturer was present. The chairman of that lecture Mr. Venkatachella Iyer was there, too. Swami Sarvananda was proposed to the chair. The chairman does not know Tamil and the lecturer was to address in that language. The combination seemed very curious and that reflected much on the business capacity of the men responsible for the conference. In reply to a question on the spot, an answer was given that the chairman's duty was only to see that order prevailed and nothing else. This is a magnificent definition of a chairman in the wisdom of the Vedāntis. A policeman then is the chairman of every meeting in the conception of these wiseacres. The fixed chairman questioned the action of the Secretary and reluctantly resigned his chairmanship.

We observed another instance also. Lectures were being adjusted indiscriminately. There was disorder and confusion all the while at the arrival of every lecturer and chairman as they were known only to one or two in the audience who introduced them to others by signs of eyes, hands and mouth. Mr. Vadiveloo Chettiar again who was the chairman for a lecture had an engagement during his presidency which he faithfully kept up by leaving the seat after the lecture commenced and re-occupying it before the lecture finished. Two birds at one stroke! There will be no end of such and similar tales I could record of the famous ideal conference in these so-called enlightened days and I am afraid I must finish here.

I cannot but mention the attitude of the Siddhantis towards this conference. In addition to several members of the Siddhanta school, two prominent lecturers of the Samajam were there, of whom one was a speaker. I refer to Messrs. E. Thanikachella Mudaliar, B. A., of Ponneri, and Pandit T. V. Kalyanasundara Mudaliar. So far as I know, these have been impressing on the minds of the audience from time to time, that no difference existed between these two schools and the interpretations of the ancient books should be impartially given to meet the present tendency of spiritualism. And it is a fact that the Vedāntis never sympathise with a Siddhāntis lecture. It would be a great thing if they had no sympathy and there the matter ended. They pelt stones at the Siddhāntis from a distance.

The conference has ended and' in their opinion, the Vedāntis think that they have done their duty, and the donors that their donation has been well spent —*From a correspondent.*

[In recording, the proceeding of the last years conference in our issue of April 1913, we drew attention to some of the irregularities pointed out herein such as late hours, treble speakers and offensive interpretations. If what our friend has said is all true we are sorry to find that though we made those observations in good faith the Sangamites have not progressed in the right direction even this year. (Ed. S. D.)]



Eighth Conference of the Saiva Siddhanta-Maha-Samajam.

The eighth conference of the Saiva Siddhānta Māha Samāgam held its sittings during the christmas week last year at Vellore under the presidency of His Holiness Siva Shanmuga Meyjñānasivāchārya Swami of Jñāniyār mutt, Tirupapuliyūr. As usual the lectures on the three days of the conference covered a wide field of religious researches and were highly interesting and erudite. We would record here the progress made by the Sabha during the year ended with the conference. It will surely

interest our readers to know how our efforts on this side to popularize the universal school of the Saiva Siddhanta meet with success in course of time.

The number of members in the course of the year nearly doubled itself and it is a rapid march. 1143 is the number at the end as against 556 at the commencement of the year, a list also is appended showing the names of gentlemen who took the trouble of canvassing members for the Samājam and we would make particular mention of Messrs V. T. Masilamony Mudaliar and M. R. Kumaraswamy Pillay who made themselves responsible for the admission of 73 and 41 members respectively. The Tamil monthly Siddhāntam, the free organ of the Samājam has become very popular under the editorship of Sriman Puvai Kalyanasundara Mudaliar and is very widely read. The printing and free circulation of tracts was also continued through the year. At the General body meeting of the members during one of the conference days, as many as ten gentlemen offered to serve as Honoray lecturers of the Samājam and their offers were gratefully accepted. Among the gentlemen who lectured during the year, Sriman P. Muthia Pillāy heads as is the case with him every year, the list. It was his lot to deliver 53 lectures out of 83 which were delivered by the Hon. lecturers under the auspices of the Samājam. To him the thanks of the Saiva population are entirely due for the lucid exposition he gives of the great Saiva Agamas and the excellent analytical method which he adopts as a rule for every lecture of his to the general mass. The auditors report regarding financial status of the Sabha shows a nett cash balance of Rs. 80 2-2 on hand whereas the expenses come up to Rs. 1051 7-5. There are 9 Branch Sabhas attached to the Maha Sabha in various parts of the Presidency and attempts are being made to establish more. A good library of the Samaja is for want of sufficient accommodation located in the premises of Sivanadiar Thirukkūttam and an appeal is made towards funds for a permanent building for the Samājam and the enlargement of the library.

It was resolved at the close of the conference that the invitation of the members of the Sabha in the South to hold its ninth conference in the city of Jaffna during next December be accepted and it will interest all our friends to know that at the request of many His Holiness Siva Shanmuga Meyjāna Sivachārya Swamī has given his consent to preside over the next conference also. Travelling according to his custom to such distant place in his palanquin is no doubt an arduous task and we cannot sufficiently thank His Holiness for the ready acceptance.